THE

Retired Mans Meditations,

OR THE

Myſterie and Power

OF

GODLINES

Shining forth in the Living WORD, to the unmasking the Myſterie of Iniquity in the moſt Refined and Pureſt Forms.

And withall preſenting to view,

I. *The Riches and fulneſs of Chriſts Perſon as Mediator.*

II. *The Natural and Spiritual Man, in their proper Diſtinction.*

III. *The Reign and Kingdom of Chriſt, in the Nature, Limits, and extent thereof, as well in his Saints as over his Enemies.*

IN WHICH

Old Light is reſtored, and New Light Juſtified, Being the Witneſs which is given to this Age,

BY

Henry Vane, Knight.

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TO THE READER.

THere is not any thing which lies more croſs to the buſie and boundleſs Spirit of Man, then that which takes him off the wing of his Natural deſire, and is as a bar unto that activity in him, which if permitted to run its courſe, makes his feet ſwift to his own deſtruction. For when ſuch a power is aſſumed and delighted in by man, *to direct his own ſteps*; the more he is gratified by God with a ſcope and freedom herein, the more is he left alone and ſingled out in a ſelf-ſufficiency of wiſdom and ſtrength, to be at his own diſpoſe, and reap the fruit of his many inventions.

The ſpringing up of this ſpirit in man at firſt, aſpiring herein to be as God, was that that caſt him

down from his excellency, and gave him his Fall; ſetting up in him that great Idol, SELF-INTEREST, which hath ever ſince ſo skilfully inſinuated into the deſire and heart of every natural man, that by its influence, the whole world ſeems to be governed, as well in Religion as Civil policy, being able to bring that gain and advantage to the obſervers thereof, which as a powerful bait the Devil makes uſe of to bribe the conſcience, and by degrees to draw off the heart from God, and from ſincere love to all righteous and good principles, as in the exerciſe thereof they lie thwart to its deſigns.

Self, thus conſidered, is no other then the Spirit of man, luſting after the doing of his own will and procuring his own glory more then Gods, (a frame of ſpirit in direct contrariety to Chriſts, *Iob.*5.30. & *c.*6.38.) which *inordinate affection* is the *covetouſneſs* the Apoſtle calls *idolatry*, *Col.*3.5. as wel-knowing that the cheriſhing and upholding of this luſt in its credit, ſtrength and authority, is dearer to man then all other things: yea, then God himſelf. So as whilſt Communion with God, and the fruits of his preſence are found gainfull and ſupporting hereunto, man is content to part with the filthineſs of fleſh, and be waſhed from his old darling ſins, putting on the form of godlineſs: but when the croſs of Chriſt ſhews it ſelf, and comes forth as an enemy againſt it, then God muſt be dethroned, the ſon of God,

God, and the true riches troden under foot; ſo that nothing muſt ſtand up, or be allowed competition herewith, but all muſt bow and do homage, or become the objects of its fierce wrath and diſpleaſure.

If ever this ſpirit creep into the pureſt Forms of Religion, in conjunction with worldly Government to back it, as the caſe may be, tis then got into its laſt ſtrong hold and chief place of defence, where ſitting as on a *throne of iniquity, it frames miſchief by a Law, and in caſting the truth down to the ground, it practiſes and proſpers for a ſeaſon againſt the Saints of the moſt High, and againſt the Prince himſelf of this heavenly Hoſt*, magnifying it ſelf, and bidding defiance to all adverſaries whatſoever.

Nevertheleſs the power and wiſdom of the croſs of Chriſt, is able to grapple with it, and in due time will viſibly undertake it and triumph over it. But foraſmuch as this ſelfiſh ſpirit is propheſied of, as that which ſhall be eminently in view in the laſt dayes, 2 *Tim.*3.2. as an immediate forerunner of Chriſts ſecond coming (called, *Mark* 13.14. *The abomination that maketh deſolate*, deſcribed as being gotten into the *holy place, and ſtanding where it ought not, even in the very Temple of God*, clothed with a viſibility of Saintſhip) it does therefore behove us *to ſtand upon our watch, armed with the whole armour of God* againſt it; this being indeed the foundation of all that hypocriſie

pocriſie and apoſtacy, which the laſt days ſhall be filled with.

For this purpoſe, theſe Meditations on the WORD of Life are preſented to thee; *ſetting forth evidently before thine eyes Ieſus Chriſt and him crucified*, in whoſe grave this ſelf-exalting ſpirit is found among the dead, as conquered, and ſlain, either through the power of Faith in the true Saint; or by the *rod of iron*, daſhing and *breaking in pieces* all wilful reſiſters, as *a potters veſſel*.

Chriſt, as he is this *WORD of Life, is Alpha and Omega, the firſt and the laſt*. In which dignity and preheminence, he is not only *him that is true*; but hath the property and way of being known by himſelf, as the firſt and original patern of all true knowledge and diſcerning. So as they that have *been with* this *Ieſus*, trained up *at his feet*, under his immediate teachings, *are able through him ſtrengthening them, to give a reaſon of their hope, whereof they need not be aſhamed*.

Being on this account encouraged, and having an opportunity miniſtred through the retiredneſs of my condition; I judged it my duty, amongſt that variety of witneſs in the things of God, which is at this day given forth, to bear alſo my part, and *ſtand up in my lot, taking this age to record, that I am herein free from the blood of all men; as not having ſhunned to declare unto them the Counſels and truths of God*, that have

have obtained a large entrance and reception in my heart, as a ſeed there ſowen, which is *ſpringing up to a perfect day.*

The Warrant and Rule for this practice, is ſo expreſs and undeniable, that it needs only the mentioning, *Rom.*10.10. where it is ſaid, *with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* And Chriſt ſays of himſelf, *For this cauſe was I born and came into the world, that I might bear witneſs to the Truth.* And to this *Paul* exhorts *Timothy*, ſaying, *Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes:* And this in imitation of *Chriſt himſelf*; *who before* Pontius Pilate, *witneſſed a good Confeſſion.*

Yet how ungrateful a thing is it to fleſh and blood, in the beſt of us, to be bearing that witneſs which ſeems to carry *contention* in it, *with the whole earth?* Jer.15.10. ſending forth a fire upon all that is earthly, to conſume the falſe Reſts, wherein Profeſſors themſelves are apt to take up, even in that wherein we are allowed only to be as Sojourners. Yea, what ſtreights are we in, as *ſtreightned between two*, either to render our ſelvs *guilty of the blood of men*, in the Age wherein we live by holding our peace? or elſe to endanger the *making our ſelves a prey* by ſpeaking, ſo as to become *hatred in the houſe of our God*, Hoſ.9.8. *and be accounted fools and madmen*,

yea, *ſpectacles and wonders even in* Iſrael?

But the *precious faith* here witneſſed unto, teaches us *to glory in tribulation, to endure great hardſhip, as good ſouldiers of Ieſus Chriſt, and a great fight of afflictions* (till men become weary of reproaching and wondering) *as thoſe to whom it is given, not only to believe, but to ſuffer for Chriſts name ſake.*

Hereby the true Believer prevails over his greateſt oppoſitions, and is born up when he *fights with beaſts at Epheſus*; or with *abſurd and unreaſonable men, who, not having faith*, are in their encounters with that which they know not, compared to *bruit beaſts*: with whom to maintain a right combate, the true witneſſes of Jeſus Chriſt, take not upon them to diſpute out their faith into unprofitable janglings, from the nicety of words, and the wilfull miſtake of ſincere intentions; but do content themſelves to be for the uſe, to which Chriſt deſigns them, as GOLDEN CANDLESTICKS to hold forth and bear that light which will by its own evidence and demonſtration, clear up it ſelf in its proper time; and in the mean ſeaſon, ſhelter and defend thoſe that own it, ſtanding in very little need of the wit, eloquence and abilities of men, to back and ſuſtain it: over all which, the power of the croſs is by *Paul* brought in triumphing, when he ſays: *Where is the wiſe? where is the Scribe? where is the diſputer and great reaſoner of this world? hath not God made*

fooliſh

foolish the very wisdom of this world? 1 Cor. 1. 20.

And indeed, experience in these days of ours (as well as what former times have afforded) hath set before our eyes in very legible & broad Characters, this generation of *unreasonable men*, 2 *Thes.* 3. 2. so long ago complained of by the Apostle, who *not having faith*, are led by degrees, through the frowardness of their legal spirits, to oppose it, till they come in the way of Gods just Judgement, to lose the right use of their very natural powers of mind, as to sober and ingenious reasonings, and become *absurd*, like those *teachers of the Law*, 1 *Tim.* 1. 7. *who* were famous for strife and jangling, but *neither understood what they said, nor whereof they affirmed.* These the same Apostle, *Phil.* 3. 2. stiles *Dogs, evil workers, and the* CONCISION: that are very keen and sharp in barking, biting and devouring, (wherein, if they find they cannot do hurt enough themselves, they will be calling out to others for assistance) but know not how to carry themselves like men or reasonable creatures, towards those *who are the true circumcision, and worship God in the Spirit, rejoycing in Christ Iesus, and having no confidence in the flesh*; ver. 3.

Of these the Scripture bids us *beware*; more to signifie to the Faithful witnesses of Christ before hand what they are to expect, then in the least to weaken them in the discharge of their duty; even *to the offering up of themselves, if need be, in the service of*

the faith which they profeſs. For truth hath leaſt cauſe of any thing to be diſcouraged by oppoſition; ſince it is able to cloath the lovers thereof with *the whole armour of light*, by way of defence, even againſt *the gates of hell* it ſelf.

And ſince the days are haſtning faſt, wherein *there is nothing covered, that ſhall not be revealed; neither hid that ſhall not be made known*; ſo as that which hath been ſpoken in the Cloſets and in darkneſs, ſhall be heard in the light, and proclaimed on the houſe tops, *Luke* 12.2,3. why ſhould the true Believer and righteous man be afraid to preſent the moſt inward thoughts of his heart, in characters to be read and ſeen of all, in aſſured expectation, that *the Lord will come to execute judgement, and convince the ungodly of all their ungodly deeds, and hard ſpeeches againſt him?* Surely, ſuch a fear as this, belongs more properly to the hypocrite, who looks fair to the eyes of men: but God knoweth his heart, and ſeeth it full of blackneſs and corruption, who therefore by his own immediate ſtroke, will in his due time lay ſuch open alſo to the ſight of others, *Iob* 34.26.

To conclude then, Thou art deſired (who ever thou art that ſhalt think fit to peruſe this Treatiſe) not to be prejudiced at the firſt view, or by taking things in parcels, without a full and ſerious weighing of the whole; but by a *diligent ſearch* and peruſal *of the Scriptures*, whereon the things here witneſ-

ſed

ſed unto, are grounded, *to examine whether they are ſo or no.* And if then thou ſhalt finde a harmonyand conſiſtency reſulting & ſpringing up to thee, as well from the inward as outward Word; this leiſurely Survey unto which thou art invited, will be found to have been of no ſmall advantage to thee, in thy making a right judgement hereof. And if ſome of the Chapters that are more Theoretical, in the begining of this Treatiſe, (as well through ſublimity of the ſubject-matter therein handled, as the narrowneſs and inſufficiency of expreſsion) be thought knotty and abſtruſe: the other, which are more practical and ſpeak directly to the works of God in the conſciences of men (as the ſeveral draughts and copies of what was firſt requiſite to be repreſented to thy view and contemplation, in Himſelf, the original patern, Head and root of all) will (I perſwade my-ſelf) be found very eaſie and familiar; ſpecially, to thoſe that are experimental; who as they travel farther into this diſcourſe, will come out of the deep waters of the manifeſtation of Divine glory in God himſelf, into ſuch ſhallows as are more ſuited to humane capacity; where not only the true Saint, but even the natural man, and that, under different diſpenſations (one coming over the head of the other, as ſuperior and more excellent) and in the ſeveral meaſures and degrees of proficiency and growth under each, may not only finde his legs,

and feel the ground under him, but ſee his face as in a glaſs, finding himſelf repreſented to himſelf, as to his preſent ſtate and appearance; or as to the proper principles, in the prevailing power and activity whereof, he lives.

And if it be objected, that it were more ſuitable to the Laws of method, firſt to have propounded what is more obvious, in way of condeſcenſion to the loweſt capacities, and ſo to have handed the Reader along into greater deeps:

The Anſwer is plain to any intelligent Reader, which is, that the matter requires and enforces this Method I have uſed, (which therefore I conceive to be more genuine and natural) beſides that no true and right proſpect can be given or taken of the Copy, till the original hath been firſt in our eye, as the top-ſtone whence only we may be enabled to a more ſafe and un-erring intuition into the whole Fabrick.

If the newneſs of many things thou meeteſt with, offend thee, conſider with thy ſelf, what unſearchable riches are to be found in the WORD of God, whoſe *beſt wine is kept for the laſt; when Chriſt ſhall be admired in all thoſe that do believe, amongſt whom he that is feeble at that day, ſhall be as* David, *and the houſe of* David *ſhall be as God, as the Angel of the Lord before them*, Zach. 12. 8. and this by the means of the WORD, who as a *myſterie*

has

has lain hid in God, from the foundation of the world, and is no new Commandment; but that which was in and from the beginning, the old Commandment, appearing only new, because the *darkneſs* in which it hath been a long time veiled, is paſsing away and *far ſpent*, ſo as the *true light now ſhines in Ieſus Chriſt*, *according to the revelation of the myſterie, which was kept ſecret ſince the world began, but is now made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the everlaſting God, made known to all Nations for the obedience of Faith*, Rom 16.25,26.

Again, if thou findeſt the language rough, tedious and unapt to convey the diſcovery of ſuch excellent glory, as is ſhining forth in the face of this livnig WORD of God; quarrel not with the *treaſure* for the *earthlineſs of the veſſel* through which it paſſes; but allow ſomething, as remembring that thy ſelf alſo art in the body, and confined: and be ready and willing in thy place to ſupply what is deficient, my deſign having been more to intend the knowledge of things, then the elegancy of words.

Laſtly, if in the opening of myſtical and dark propheſies, that which principally is aimed at and applied throughout, in this Diſcourſe, be the inward and ſpiritual meaning of them: Know, that it is not to exclude thereby their literal and hiſtorical

rical ſenſe, but to ſhew how well both may ſtand together. In which caſe, ſuch Eſſays deſerve to be born with, conſidering how much of the one ſort is made extant by many pens already, and how little of the other. Farewel,

I am thine, in the love and ſervice of the truth,

From Belleau,
April 20.
1655.

H. V.

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The end of the Table.

ERRATA.

PAge 20. Line 20. for which perſon of Chriſt, read, who p. 24. l. 26. for unlooſe, unlooſing p. 30. l 4. for as, at p. 31. l. 17. for wings, rings p. 34. l. ult. for htah, hath p. 45. l. 32. for net, not p. 53. l. 31. for conſequence, conſequent. p. 65 l. 6. for accout, account. p. 66. l. 12. for or, of p. 149. l. 5. for therefere, therefore p. 152. l. 13. for perpetual, perſonal. p. 209. l. 19. for fufilled, fulfilled. p. 230. l. 25. for em, them. for ch. 4. in the title, p. 290. & ſo on to p. 305. r. ch. 18. p. 294. l. 5. for heſhly, fleſhly *ibid.* l. 19. for neceſſiy, neceſſity, p. 326. l. 13. for wollowing, wallowing p. 376. l. 25. for owerthrone, overthrowne p. 405. l. 12. for hiw, him p. 409. l. 5, 6. for raiſing him up and ſitting, he raiſed him up and ſitted.

Theſe and ſome other literal miſtakes together with deficiences in the ſtopping (which poſſibly in ſome places may obſcure or ſomewhat vary the ſenſe) as alſo in putting the *Roman* letter ſometimes for the *Italica*, or the *Italica* otherwhile for the *Roman*, thou art deſired, Courteous Reader, to mend in the peruſal.

CHAP. I.

Wherein is ſhewed, that the foundation and firſt Rule of all true and right knowledge of God is ſeated in Chriſt, the living WORD, *as the bleſſed Trinity by their own immediate operations do make themſelves perſonally viſible therein.*

THe full knowledge of this WORD is indeed *too wonderful and high to attain unto,* and is therefore with much difficulty, if not impoſſibility, to be expreſſed by a ſound of words, and the weakneſs of language, incident to the beſt of our Pens.

But although we cannot reach this WORD, nor have wherewith to deſcribe his glory, he is pleaſed in great mercy to reach us, and become *neer unto us, even in our hearts and in our mouthes*, declaring his uſefulneſs to deſcribe and make known unto us *Gods name, and his Sons name*. For this living WORD of God is that whereby God ſpeaks forth himſelf perfectly and diſtinctly, to the under-

ſtanding both of himſelf and of the creature. By it he ſpeaks and deſcribes the riches and fulneſs of his own glory, giving the perfect repreſentation thereof to his own liking and delight. In it he brings to light the inviſible things of his eternal power and Godhead; ſhewing as in a three-fold face, the incomprehenſible properties and vertues of the bleſſed Trinity, who are herein the *three that bear witneſs*, 1 John 5. 7. ſeverally as well as joyntly; through whoſe firſt operation God is from all eternity the object of his own fruition and converſe; and through the other two is given forth a two-fold diſtinct appearance of God, wherein he becomes the proper and adæquate object of converſe and fruition to the creature, upon the terms of the firſt and ſecond Covenant. The WORD in the firſt ſenſe is the ſimilitude of God that is immanent and eternally abiding in him, and as ſo, is unexpoſed to any creature-diſcerning: The WORD in the ſecond ſenſe, is the ſimilitude of God that proceeds and goes out of his mouth, to tabernacle in the creature, in a temporary miniſtration. And in the third ſenſe, the WORD is that ſimilitude of God which is the creatures Reſt and final ſtate of abode for ever.

The WORD as thus conſidered, is not then to be taken for the ſecond perſon (as it is 1 *Joh.* 5. 7. where *the three that* are ſaid to *bear witneſs*, are *the Father*, *the* WORD, *and the Holy Ghoſt*) but for the witneſs it ſelf, which is born by all the three, in the manner before expreſſed.

The Word in this latter ſenſe, is *the brightneſs and expreſs character* of the Godhead, wherein all three are comprehended, and do ſeat themſelves, to be ſeen and known, as in their own temple and viſibility, appointed and prepared by them for that purpoſe. In which ſtate of preparation, in order to creature-converſe, the Trinity (as having brought forth themſelves in Chriſt) are the ſubject principally treated of in this Chapter: And in this conſideration Chriſt hath been *a myſterie lying hid in God before the foundation of the world*, and hath had the place and office of a Mediator, in reference as well to the works of Creation as of Redemption, *Epheſ.* 3. 9, 10.

When

When therefore the WORD, in this common relation, which it hath to all the three, as their Temple and Sanctuary, is called Col. 1. 15. *The image of the invisible God*, we find subjoyned thereunto (as a further explication of the nature and kinds of perfection seated in it) these names, *first-born of every creature, and first begotten from the dead, having in all things the prehemi-nence*, ver. 18. and præ-existence, being *he that was before all things*, ver. 17. and without whom *was not any thing made that was made*, Joh. 1. 3. containing in him the principles and life of a three-fold communion, which the blessed Trinity by their own immediate operations, are the authors and establishers of in Christ, as he is the WORD.

The first is that which is eternally wrought and begotten by the Father, between all the three persons and their own image or witness, set up within the Divine nature, singly and simply considered (before the actual being of any creature, though in order to creature-converse by him eternally purposed and decreed) in which they do see and are seen with common delight and satisfaction to one another: having Christ, this *image of the invisible God*, as *one by them, that is brought up with them*, and is no other then themselves in image and name, being *daily their delight*, Prov. 8. 30. In the exercise of this communion between the Trinity and their own image, the WORD, they are pleased with all their own excellencies and perfections, as they are brought forth therein, putting honour and glory upon them there.

Again, Christ (who in this communion is one with God, and is God) being the *brightness of Gods glory, and express character of his substance*, values and delights in the same divine excellencies and perfections, as they are in his head, or in the invisible God, of whom Christ is the image; for *God* is in this sense *the head of Christ*, or of his own essential image, 1 Cor. 11. 3. (otherwise Christ were not God of God, very God of very God) and his desire is, to unveil his head. This Communion, as it is the highest, so is it the fountain of all other communions, and the original pattern and rule to them.

In this communion, Chriſt, or the WORD was with God, before all beginning, (when the Godhead was only and alone, without and before the being of any creature) dwelling together in the unity and ſimplicity of the divine nature, mutually enjoying and delighting in each other, both being but one and the ſame incomprehenſible God, in the brightneſs of which glory they are not to be beheld immediatly by any creature: as it is written, *Ye have not ſeen his ſhape at any time, nor heard his voice.* In this communion is *the love of God the Father.*

The ſecond ſort of communion is wrought by the ſecond in the Trinity, as he bears his witneſs; wherein he exhibits alſo the image of the Godhead, but in a viſibility to the creatures natural diſcerning. And by the means of Gods image thus exhibited, there is the beginning of the creatures natural life, motion and being ſet up, called *Col.* 1. *The firſt-born of every creature*, which is that *beginning wherein the* WORD *was*, Joh. 1. 1. For no ſooner did this WORD of Gods power enter upon the exerciſe of this his miniſtry, but he did produce this ſutable creature-reception unto the witneſs which he bears of God.

And though this witneſs, which is proper to the ſecond perſon in the Trinity to give forth, were in its vertue and power from all eternity: yet it comes not into execution as to Creature-converſe, but in purſuance of Gods decree for the producing of that ſort of communion, fore-purpoſed of God, according to the tenor of the firſt covenant: And ſo doth lay the foundation, and is the author and rule of the Communion which is required between God and the creature, by that Covenant, which Chriſt is the head and miniſter of from the foundation of the world. In which ſtate he alſo is the compleat meaſure of all time, called therefore, *Rev.* 1. 8. *he that is*, by way of diſtinction from himſelf, conſidered as *he that was*, in the witneſs of the Father, and *he that is to come*, in the witneſs of the holy Ghoſt, being the ſame WORD or *image of the inviſible God*, in all the three.

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This ſecond image of God, which is miniſtred by the Operation of the ſecond in the Trinity, is that wherein God accommodates himſelf, and condeſcends to creature-capacity, abaſing and humbling himſelf to be beheld, and as tis ſaid, *Pſal.* 113. *to behold all things that are in heaven and in the earth.* In which ſenſe, *Exod.* 23. 20, 21. Chriſt is called *the Angel in whom God had put his name*, whom he ſends *before as the Meſſenger of his Covenant*, Mal. 3. 1. *to prepare the way* unto the true Reſt; whoſe voice, being the voice of God, is accordingly to be obeyed; he is not to be *Provoked, for he will not pardon trangreſsions*, if he be. This is the *Angel that ſpake to* Moſes *on Mount* Sinai, *and with our fathers in the Church in the Wilderneſs*, Acts 7. 38. and who, *Iſay* 63. *was afflicted, in all the afflictions of Gods people, and is the Angel of Gods preſence, that ſaved and redeemed them*: he is *the Lord that was among them in* Sinai: in the giving of the firſt Covenant, *in the holy place, having the chariots of God* about him, *twenty thouſand, even thouſands of Angels*, Pſal. 68. 17.

By this meſſenger of God, that name or ſimilitude of God that is ſuited to creature-underſtanding, is Miniſtred and conveyed, and the foundation and means is laid therein, of all communion between God and the Creatures natural being by which the ſecond perſon in his witneſs goes forth (as it were) from God, and comes into the firſt creation, or into the head and root of it, *the firſt-born of every creature*, and there pitches his tent and dwelling place, ſetting up the firſt worldly ſanctuary, wherein divine ſervice and worſhip is performed by the creature unto God, according to Gods will, declared in the firſt covenant.

This firſt Miniſtry of God, executed by the ſecond in the Trinity, is the beginning of that *Myſterie*, which *Rev.* 10. 6, 7. is ſaid to be *finiſhed, when time ſhall be no more*, being the Myſtical and veyl'd appearance of God, the firſt view he gives of himſelf to the creatures natural diſcerning: whereby the knowledge of God is had as by report, & by the hearing of the ear, as deſcribed by ſomething that is not the very image and firſt

ſimilitude of him: but ſecondary figures and ſhadows, types and veils, aptly repreſenting him to the creatures natural capacity; by which, the full, compleat and immediate ſight of him, as he is, is not to be attained; but is reſerved to be enjoyed in the end, upon the finiſhing of the myſterie, by the operation of the holy-Ghoſt.

Of this myſtical diſpenſation, the ſecond Perſon in the Trinity is the author and Miniſter, from beginning to ending, forming and bringing forth the firſt Rule of it in Chriſt, as he makes him the *firſt-born of every creature*, the Mother of all living, and womb unto the whole firſt creation.

This *living creature* in the perſon of Chriſt the Mediator, *Ezekiel* ſaw, *Chap.* 10. 20. *under the God of Iſrael:* in which chapter the ſame *living creature*, ver. 11. is deſcribed, as *head to the Angels that are his chariots*, and ſo ſignified (as before) *Pſal* 68. 17. and here, by the *wheels*, ver. 9, 10, 12. unto which Chriſt in this his firſt creature-being, is *the ſpirit of life*, Chap. 1. 21. the life that was in the WORD from the beginning, in which was the *light of men, and without which was not any thing made that was made*: who in this capacity, was as a Lamb, prepared to be *ſlain and offered up, upon the finiſhing of the works from the foundation of the world.*

The third ſort of communion is that which is the ending and finiſhing of the ſecond, (according to the holy and righteous counſels of God, for the offering up of the *Lamb ſlain from the foundation of the world:*) and is the beginner and bringer forth (upon the diſanulling of the former) of a more excellent way of converſe between God and the creature, then ever it was capable to have had, or attained, in the firſt building, and whilſt the firſt Tabernacle was yet ſtanding.

In the exerciſe of this third ſort of communion, God is ſaid *to reſt from his works*, and doth put that end and finiſhing hand unto them, which by him was fore-purpoſed and deſigned, upon the *diſanulling of the firſt Covenant*, with which *he found fault*, holding it needful to introduce in the place thereof,

of, his *new and everlasting Covenant*, consisting in the *Communion of the holy Ghost*. in which dispensation, the Sons witness is not to be considered single as before, when he shined forth as the Bridegroom and comforter under the first covenant: but becomes *the engraffed* WORD, wherein both the names and ministries of the second and third persons, are joyned and knit together in everlasting agreement, love and peace, through the blood of the Lamb slain; so as the Sons ministry by the cessation thereof, as singly considered, *leaves not* the Creature for ever *orphan or fatherless*, but in this return of glory, visits it again with more abundant joy and consolation, never to be taken away more.

This *end Paul* makes mention of, 1 *Cor.* 15. 24. whereby the Son *delivers up all his kingdom and rule unto the Father*, as willingly subjecting the exercise of his Ministry, in a subserviency and usefulness to the very Image it self, *that God may be all in all*, in the communion which is maintained between him and the creature, through the operation of the holy Ghost.

This kind of communion between God and the creature, is the last, and that which is to continue without change: unto which all things under the Ministry of the first covenant must work, as to their end, and will hasten fast, the neerer this end approaches, which hath been witnessed unto from the beginning, and in its first fruits and dawnings partaken of.

This is *the communion of the holy Ghost*, 2 Cor. 13. 14. (which *Paul* wishes unto them, after *the grace* they had shared in from *Jesus Christ our Lord*, as the *common salvation*, Jude. v. 3. and as the fruit of the *love of God the Father*) which in the new creatures being, begins with that of the Sons work: and like *Jacob*, treads upon the heels of it and *supplants* it, serving it self of it throughout, to bring all things to this end; and to that purpose, makes the elder brother, or the ministry of Gods first appearance, serve to the bringing forth of this younger, or Ministry of Gods second appearance, in the hand of the holy Ghost, as the glory which is to follow, and be abide-

ing:

ding: whilſt the firſt, as ſingle, is to be done away, that it may receive its finiſhing, as it ſtands in agreement and conſiſtency with this latter. Which work of the holy Ghoſt, in the perſon of Chriſt, *from the foundation of the world*, was that which *finiſhed all Gods works* in the Mediator, *Heb.* 4. 3. or in the *Lamb ſlain*, who offered up himſelf, as *the firſt-born of every creature*, and *Davids root*, Rev. 5. becoming thereby, *Col.* 1. the *beginning and firſt-born from the dead*: (head unto the *general aſſembly and Church of the firſt born, whoſe names are written in heaven*) and is the ſame *living creature*, as before, which was *ſeen under the God of Iſrael*, changed and tranſlated out of the firſt ſort of communion with God, upon the terms of the firſt covenant, into this of the holy Ghoſt: loſing thereby nothing of the good of that communion he had before, but having it fulfilled, and far more abundance and exellency added unto it, being made *to ſit down* now, *on the throne with God*, *at his right hand*, and to poſſeſs *all power in heaven and earth*, as brought forth in a glory that is *above the firmament*, *over the head* of the Sons diſpenſation, *Ezek.* 1. 25, 26.

Through this witneſs of the holy Ghoſt is given the viſion of God in both the former Images and ſimilitudes, embracing and retaining each other, in mutual harmony and agreement, and ſo, enfolding themſelves as in one intelligible form and ſuitable appearance to the new creatures underſtanding, raiſed up and begotten from the moment of time wherein the holy Ghoſt in this his Miniſtry began to work and offer up the *Lamb ſlain from the foundation of the world*, becoming thereby the author and Rule of this third ſort of communion and converſe between God and the creature, under the new and everlaſting Covenant.

In theſe openings of light and glory, and iſſuings forth thereof upon the mind and underſtanding of Chriſt, (the Mediator and living Word, or Sanctuary of the living God) by the operation of the Trinity, is he anointed with the name of God: and prepared (though a myſterie lying hid in God) to perform

perform the office of a Mediator between him and his creatures in both worlds.

For by the first, he is one with God (the Mediator and God are one) the brightness of Gods glory and power: unto which no creature can have the first and immediate access: where God seats himself too high, in name and similitude, to be conversed with by any creature: being the *glory* shadowed out under the law, as *speaking from above the mercy seat*, incommunicable to any but the Mediator himself, and that, as he is God.

By the second, Christ is one also with the natural being of the creature, in a changeable and dissoluble band of union: the spring and root of all creation & time: the Author of all natural life, being, motion, and perfection: in whose face God beholds all the works of the first world, before he proceeds to the creation of them: and, as they answer the end and finishing by him appointed to them, liking and approving of them, notwithstanding all the changes from beginning to ending they are subjected unto, in that dispensation. This is that we mean by Christs being the *first-born of every creature*, in whom the nature of the creature (as in its root and head) is united unto the Son of God and second person in the Trinity: in order to the finishing of that which is to be accomplished upon it by the Holy Ghost.

Thirdly and lastly, Christ is one with God, and one with the creature, in an indissoluble and unchangeable Band of union, mediating such a unity and reconciliation between the two natures of God and the creature, as that the height of glory in the name of the Father, and the descent of glory in the name of the Son, may so peece up (as we may say) together, and become one, as to be one new name, wherein both meet as in a third, and so seat themselves, as to be mutually serviceable to the design of this third sort of communion, even the *communion of the Holy Ghost*, which some are everlastingly taken into, and others everlastingly excluded from: in which, God is at rest with all the works of his hands, having brought upon

them that finiſhing work (he before purpoſed and ordained in righteouſneſs and judgement) wherein he dwels & converſes with the creature, after a far better and more excellent manner then in the firſt building: even to his own hearts deſire and content, as well as to the content and deſire of all hearts, whether of men or angels, that love him & find favour in his eyes.

In this riches and fulneſs of perfection, the WORD is both *Lord and Chriſt*, from the beginning, *ſet down at the right hand of God*, expecting *till his foes be made his foot-ſtool*, Pſal. 110. 1. And hath a government that ſhall never end, being *King of righteouſneſs and King of peace.*

Thus, in the face of the Mediator, doth God behold his works, as they are finiſhed, to his full liking and approbation: looking upon all things in Chriſt, as through a *propitiatory head, covering, and true mercy-ſeat*, wherein he is ever rejoyceing over them, and well-pleaſed with them.

Through this knowledge of Chriſt we are furniſhed with a true meaſure of knowing God, and no other way: for *who hath been Gods counſellour?* And when we ſee things in God, as Chriſt ſees them, & things in Chriſt as God beholds them, we then come to *know him that is true* by the rule of all true knowledge, and that *we are in him that is true: this is the true God and eternal life*, 1 Joh 5. 20. *little children, keep your ſelves from Idols.*

This order of things, thus ſhining forth in the face of Chriſt, (the very image it ſelf, who in theſe laſt daies hath ſpoken to us by himſelf) we may find witneſſed by *Moſes*; and typed out under the Law, *Exod.* 25. 19. 21, 22. Compared with *Numb.* 7. 89. Where we find that God had his *Oracle or ſpeaking place* provided for him *above the Mercy-ſeat*, and at the *two ends thereof* were appointed *the two Cherubims* to be made, *between* whom God told *Moſes, there wil I meet with thee & commune with thee, from above the mercy-ſeat, from between the two Cherubims, which are upon the Ark of the Teſtimony, of all things which I will give thee in command, unto the children of Iſrael*, and Numb. 7. 89. *when* Moſes *was gone into the Tabernacle of the congregation to ſpeak with the Lord, then he heard the voice of one*

ſpeaking

ſpeaking to him from off the mercy-ſeat, that was upon the Ark of the Teſtimony, from between the two Cherubims. Where firſt, we may take notice of the Lord, as *God and the Mediator are one, ſpeaking from above the mercy-ſeat*; then by *the mercy ſeat*, we may diſcern Chriſt, conſidered in his creature-nature, as the *beginning and ending of the creation of God*, the head and root to both creations, through whom (as a *propitiatory-covering*, which he is to all thoſe that are admitted into communion and converſe with God, either by the firſt or ſecond covenant) God doth behold and look down upon all the works of his hands. Thirdly, at *the two ends of the mercy-ſeat, as between two Cherubims*, the word of God comes forth in converſe with *Moſes*, or with men, by the means of Chriſts man-hood, conſidered in his natural, and ſpiritual perfection, in his firſt and ſecond appearance, as he is the ſon of man, figured out by the *two Cherubims of glory, ſhadowing the Mercy-ſeat.*

Thus we ſee, that to receive the full viſion and ſimilitude of God, in his own form, abſtractedly and ſimply conſidered, is only the priviledge and incommunicable property of Chriſt the Mediator, as *he and God are one*: and, that God can only be known in and by his WORD: the WORD, that firſt is the writing of the bleſſed Trinity in Gods own nature. The WORD, that ſecondly ſhines forth in Chriſts firſt and ſecond appearance, as he is the *firſt-born of every creature, and firſt begotten from the dead.* The WORD, that thirdly *in the fulneſs of time was made fleſh.*

Theſe things are teſtified by the holy Scriptures, which are ample in the witneſs they bear hereunto, as we ſhall ſhew in the following Chapter.

And if it would pleaſe God by affording ſtill fuller and clearer light in this great myſterie, to enable his witneſſes to be declaring and teſtifying the ſame, it would ſuddenly put an end to thoſe diſputes and miſtakes which the world is full of, between thoſe that call themſelves Orthodox, on the one hand, and the Socinian, Antitrinitarian, &c. on the other; neither of them giving a full witneſs herein, but maintaining

one part with denial of the other; ſo that by joyning together what they unwarrantably put aſunder, taking all that is affirmed and owned on both ſides (the two-fold witneſs of the Son and Holy Ghoſt granted by the one, and their Godhead or the divinity of their perſons aſſerted by the other) we have a compleat teſtimony in the preſent truth. For the one acknowledges them in the ſupreme exercise of a two-fold miniſtry of Gods appearance, in an eminency exalted above all creaturely perfection, as to their perſons, aſſigning them the next place to the Father (their buſineſs being to communicate his name, and render it a ſuitable, intelligible object to creature-underſtanding) but denies them to be God. The other aſſerts their Godhead, but in effect, denies thoſe their operations in which they come forth and miniſter the two-fold witneſs and appearance of God to the creature. The reconciling of this difference doth give occaſion of further enquiry into this great myſterie.

By the Trinity then we are to underſtand the eſſential properties whereby one and the ſame divine being eternally puts forth its operation, each carrying their own ſelf-evidence in the witneſs which they bear. And though all the three, as well in the evidence that they give, as in their manner of ſubſiſting, be eternal; yet, to ſpeak as men, they are in order of nature to be conſidered in a priority to the evidence and witneſs which they give of themſelves, though both are in one pure act, the ſame, ſimple, abſolute and incomprehenſible God; whence it appears, that the Trinity are their own ſelf-evidencers, and muſt needs be ſo, (for *who hath been their counſellour, or hath firſt given to them?*) and the witneſs and evidence which they give, the Scripture cals Col. 1. *The image of the inviſible God*, even his eſſential image, in which the Trinity come forth, as by name, declaring their hidden diſtinguiſhing vertues, in the peculiarity of each of their operations. This eſſential image ſingly conſidered, is not properly the Trinity, but rather the perſonal appearance which all the three make in the WORD, by the witneſs which they bear of themſelves.

For

For the Trinity, considered abstractedly from their image, are as truly and distinctly three, as when they personally appear in and by their own image and witness which they set up of themselves; but their personality, strictly taken, consists in the exhibition which each make of themselves, as by name, in and by *the image of the invisible God*; where coming forth as with a voice, and in the similitude of God, peculiar to each of them, they shew themselves in the distinction of their persons and names of *Father, Son and Holy Ghost*. Nor are they in this any more then one Trinity, who, as abstract from their own image, are God, simply and absolutely considered; and as shining forth by their own image, are God the Mediator, as the Mediator and God are one; so as in the face of the Mediator, as he is God, the Trinity in a proper sense shew themselves personally, in their proper similitudes, which they do not in the first consideration of the Godhead, where nevertheless they are as truly and distinctly three, but in an absolute invisibility, or (as we may say) impersonality.

If this then be all that the Antitrinitarians intend or mean, that personality is not properly applyed to the Trinity in the first and abstract consideration of God, their opinion were in that not to be faulted by their opponents, any more then the applying of divine personality unto them, in the second consideration of God, as he is God the Mediator, is to be blamed in them that acknowledge three individual persons in the same Godhead.

Having thus occasionally opened in what sense the Trinity are three persons, coming forth in distinct similitudes, in which they are to be known (as it were) by name, we also affirm, that thus for them personally to appear and minister a distinct three-fold similitude of God, is absolutely necessary in God the Mediator, in order to the fitting him for that his Office, and to render him the suitable object of converse with the creature, either in the life that now is, or in that which is to come.

If therefore the intent of the Antitrinitarians be, to assert

that God comes forth but in one manner of operation and personality, ministring but one single image of himself; they do thereby either exclude the creature from any converse with him at all, as leaving no other way of converse, but such as is improper and impossible for any in the capacity of a creature to obtain (and which to enjoy, is the only incommunicable priviledge of the Mediator, and that only as he is God;) or else they do so far debase the Majesty of God, as to rank him in an equality with the creature, confining his similitude to what bears proportion only to the creatures understanding and converse (as upon its first natural root) thus *changing the glory of the incorruptible God into the image of a corruptible man.*

Hence then we conclude the necessity of three persons in unity of essence; The first ministring that similitude and operation which is commensurate to Gods own infinite comprehension. The second, that which is proportioned to the creatures finite, natural discerning, springing up in the Mediator, as he is *the first-born of every creature*, the root and measure to all inferiour natural beings. The third, that which is adæquate to the new creatures capacity, formed also in the Mediator, through the offering up of the *Lamb slain from the foundation of the world*, in which he is *the beginning and first-begotten from the dead*, the root and measure unto the whole spiritual seed or *general Assembly and Church of the first-born, whose names are written in heaven.*

In all these three similitudes of God, or personal appearances of the Trinity, considered in themselves, the Mediator is truly and perfectly God, able to give them forth in himself, who therein is *the image of the invisible God*, in which sense he is frequently called in the Scriptures the WORD, the WORD of Life, the WORD of God.

Now since the effects of this three-fold operation, (at least in what concerns the Mediators being made thereby a meet object of converse unto the Creature, in its creature-capacity, in any sort) must needs be owned by the *Antitrinitarians* themselves; why should they be unwilling to be led by these,

theſe, to the acknowledgement of the ſprings whence they flow, which are the three eſſential properties in God, that in the ſenſe we have ſhewed, do very well agree and conſiſt with the unity and ſimplicity of his eſſence?

But as theſe are ſhort-ſighted in this great myſterie, ſo is it but too evident, that their oppoſers alſo are in other reſpects overſeen; who by confounding theſe two together, which ought to be kept diſtinct, do little leſs then deny Gods eſſential image, under pretence of aſſerting the three perſons: or at leaſt, entertain very miſtaken notions thereof, wholly prætermitting the proper witneſs which the ſecond and third perſons bear in the eſſential image, in order to cauſe their own reception in Chriſt; as he is the *firſt-born of every creature, and firſt begotten from the dead.*

And having thus ſingled out the Fathers witneſs from the other two, they rank it under the notion of a perſon, between the firſt and the third; looking upon the ſecond perſon, only as Gods eſſential image, making it his proper diſtinguiſhing character from the Father and the Holy Ghoſt; excluding him thereby out of the number of the *three that bear witneſs*, and confining the eſſential image to the Fathers operation only, as that which is peculiar unto him.

They may be ſuppoſed to have been led into this miſtake by that common deſcription of the Trinity, in theſe expreſſions, the Father begets, the Son is begotten, the Holy Ghoſt proceeds, underſtood by them in an improper and differing ſenſe from what the Scripture holds forth, 1 *Joh.* 5. 7. where it is ſaid that *there are three that bear record in heaven, the Father, the Word, and the Spirit, and theſe three are one.* So that here we find the three that are their own ſelf-evidencers, or the head & cauſe of their own manifeſtation or witneſs, each of whom in this ſenſe do beget & are begotten (each hidden property producing its own image) & ſo come forth in their diſtinct perſonal appearances & peculiarity of witneſs wch all three bear in the face of the Mediator: which argues, that thoſe who deny the Trinity in theſe their diſtinct operations & ſimilitudes, wherein only they

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are to be beheld as in a glass by the creature) and yet pretend to own their persons, hidden vertues and properties, do seem rather to please themselves in an implicit faith and formal confession of this high mysterie, then to have a due regard to the teachings and witness which the Trinity themselves give, as laying open the inward reason and nature of their three-fold operation.

The first of which bears the name of Father, because the similitude of God, as it is witnessed by him, unto the increated and unbegotten understanding of God alone, is the first and the original glory.

The second bears the name of Son, because the similitude of God, as it is witnessed by him, is proportioned to the natural mind of the creature, and as such, is begotten, as a secondary and figurative representation of the first.

The third bears the name of the Holy Ghost, because the similitude of God, as it is witnessed by him, is the union and proceed of the other two, retaining themselves in perfect harmony and love, as the suitable object to the new creatures understanding. In this sense, we say, the witness of the Father is unbegotten: The witness of the Son is begotten: The witness of the Holy Ghost is proceeding; as the *record* which *the three in heaven* are said to *bear*, *which three are one*, and their witness one, as well as these.

CHAP.

CHAP. II.

Concerning the Holy Scriptures, their Authority and Uſe, with the Harmony and Analogie which they hold with the Living WORD.

WEE have already ſhewed, how by the WORD is not only meant the ſecond perſon in the Trinity, in his diſtinction from the Father and the Holy Ghoſt, who bears witneſs as well as they; but that the witneſs it ſelf, which is given by them all, as their living Oracles, that proceed out of the mouth of Chriſt the Mediator, is alſo called the WORD, according to Scriptureſenſe and acceptation, which yet will be more fully evident, by conſidering the Word of God in a third ſenſe: to wit, as the holy *Scriptures, coming not by the will of man, but by inſpiration from God, in men moved by the Holy Ghoſt*, are alſo called the *Word and Oracles of God*, containing in them the ſame Declaration and Teſtimony of the mind and will of God, as is to be found in the inward WORD, but diſpenſing it in an outward *form of wholſome words, taught and inſpired by the Holy Ghoſt* himſelf.

Unto theſe words of the *Holy Scriptures given by divine inſpiration, no man may adde*, Rev. 22.18. *or take there from*, v. 19. Wherefore it is that they are not of any private interpretation, but require the inſpiration of the living WORD, to open and declare the true and full meaning of them, *which is near unto every* true believer, being *the WORD which dwels in the*

heart by faith, the key of David, and that holy anointing, 1 Joh. 2. 27. *that is truth and no lye, which abideth in the Saints,* in ſuch manner that *they need not that any man teach them, but as the ſame anointing teacheth them of all things, taking of the things of Chriſt, and ſhewing them unto them,* according to his promiſe, *John* 16. 14, 15. whoſe teachings nevertheleſs are alſo derived and communicated from one Saint unto another, by the Miniſtry of outward words, and Expoſition of the Scriptures, as by *being taught of God,* they are fitted and prepared thereunto, and made *able Miniſters of the new Teſtament, who handle not the Word of God deceitfully, through any private interpretations* of their own, but by *manifeſtation of the Truth* in its own ſelf-evidence, *do commend themſelves to every mans conſcience in the ſight of God, not preaching themſelves, but Chriſt Jeſus the Lord, and themſelves ſervants for Jeſus ſake,* 2 Cor. 4, 5. And Chriſt hath promiſed to ſend forth ſuch a ſpirit of the Miniſtry as this, *in all Ages, even to the end of the world,* Mat. 28. 20. *for the perfecting of the Saints, and edifying of the Body, the Church, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt,* Epheſ. 4. 13.

That then which doth enable to the work of the Miniſtry, thus conſidered, is the *ſhining forth of the Truth in the face of Jeſus Chriſt,* by his indwelling preſence *in the heart,* comparing it ſelf in the mind and underſtanding of the Saint, with the teſtimony which is given of it ſelf in the Outward Word: And by diſcerning the perfect Analogie and Harmony that ſprings up between both, anſwering one another as face anſwers face, the believer receives ſuch certainty and ſatisfaction in the mind of God made known, as warrants him in the delivery and declaration thereof unto others. This, as the ſafeſt and beſt rule, in judging and declaring truth from the Scriptures, hath been owned in a conſtant harmony of witneſs, by Saints in all Ages, againſt all the enemies (under one form or other) that have ſprung up either againſt the holy Scriptures themſelves, or the Spirit and inward WORD that lives and breathes forth in them and by them. Thus

Thus *through the faith that is in Christ Jesus, the Holy Scriptures are able to make us wise unto salvation, and to make the man of God perfect, throughly furnished unto every good work*, being in this harmony and consent with the inward WORD, of the same Authority with it, and of the same divine and spiritual nature, property, and use, *able to save the soul, and prosper to the end for which they are sent*, as a servant in the hand of the living WORD, *to fulfil all his pleasure*, and become *either a savour of life unto life*, as ministred in harmony with and subserviency unto the living WORD, or *a savour of death unto death*, 2 Cor. 2. 16. as ministred singly, in opposition thereunto.

The Scriptures then are not properly the inward and living WORD, but have a testimony and expression peculiarly their own, *John* 5. 39. *search the scriptures, they are they which testifie of me*, saith Christ; in which Testimony of theirs, they are either as a servant and *preparer of the way* unto the living WORD, as those that literally testifie of it, pointing at Christ, the life and spirit of them; or else they are to be considered as one and the same with the living WORD, in perfect analogie and harmony (both consorting and dwelling together in an inseparable band of union) unveiling rather the naked beauty of the inward WORD, then bearing any different sense from it: professing themselves to be but as a *dead letter or sealed book*, Isa. 29. 11. any farther then the living unwritten WORD of God, as breathing into them, becomes their life, and is made use of as the key to open them; so that both together make up one and the same divine oracle; whereas if consideration be had of the Scriptures in the letter only, they are then capable of having a meer *private interpretation* and humane sense put upon them, and so to nourish up a way of prophecying that hath its rise out of the *divination of mans own heart*, or the single ability of the natural mind, exercised in them; which is so far from being the true ministry, that it is but *the vision of God that proceeds* from man as *he follows his own spirit* and not Gods, *Ezek.* 13. 2. 3. *&c.*

Now if the body of the Scriptures deſerve the name (as they do) of the word of God, their ſpirit and Original deſerves it much more, and is much more eminently of authority and uſe, for the effecting of all that is or can be done by them; even the WORD *that is nigh thee, that is in thy heart, and in thy mouth, the* WORD *of faith*, Rom. 10. 8. the unſeen and unwritten WORD which evidences itſelf to *faith, which is the ſubſtance of things hoped for, and the evidence of things unſeen*, Heb. 11. 1.

This WORD is deſcribed, *Heb.* 4. 12. where it is ſaid, *the WORD of God is quick and powerful, ſharper then any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart; neither is there any creature that is not manifeſt in his ſight, but all things are naked and open unto the eyes of him with whom we have to do.* By being here deſcribed as a perſon, the Holy Ghoſt ſignifies to us, in what ſenſe we are to underſtand the WORD of God in this place; even for Jeſus Chriſt, the Mediator (not ſimply conſidered as the ſecond in the Trinity, any more then for the outward body of the Scriptures) which perſon of Chriſt is ſpoken of under the ſame name and deſcription, *Rev.* 19. 13. where he is ſaid to be *clothed with a veſture dipt in blood, whoſe name is called the WORD of God: having on his veſture and on his thigh a name written KING of KINGS, and LORD of LORDS*, v. 16.

In the ſame ſenſe is this WORD preſented to the view of Ezekiel, *Chap.* 2. *v.* 9. 10. under the deſcription of *the roll of a book, which was written within and without:* and *Rev.* 5. 1, 2. 3. *A book written within and on the backſide, ſealed with ſeven ſeals, which none whatſoever* amongſt the Creatures *was able to open, or looſe the ſeven ſeals thereof.* In this *book of God* David *was ſeen*, Pſal. 139. 15, 16. by the eye of God, in his creature-*ſubſtance, yet being imperfect, and therein all his members were written, which in continuance were faſhioned, whilſt as yet there were none of them.*

The nature and uſe of this book, conſidered in the ſeveral volumes of it, is declared, *Rev.* 20. 12. *The books were opened,*

ned, and another book was opened, which is the book of life; and that we may know what book of life is here meant, there is mention made *Rev.* 13. 8. of *the book of life, of the Lamb ſlain from the foundation of the world*, having the names of all the Elect written in it, which are *never to be blotted out*. And *Rev.* 3. 5. we find another *book of life* belonging to Chriſt, from whence he threatens the hypocritical and corrupted members of the *Church of* Sardis *to be blotted out*; a like threatning unto which, we find, *Rev.* 22. 19. which compared with *Pſal.* 69. 28. makes it yet plainer: *Let them be blotted out of the book of the living, and not be written with the righteous, or come into thy righteouſneſs*, to wit, *which is by faith*.

Thus we ſee the unwritten and living WORD of God, teſtified by the Scriptures, to be Gods writing and Gods book, as well as they themſelves are; ſo that when we call this living WORD unwritten, it is but by way of diſtinction from the Holy Scriptures in the outward body of them, as they are written with Pen and Ink; for the WORD that is *the Image of the inviſible God, the brightneſs of his glory, and the expreſs character of his ſubſtance*, may truly and properly be ſaid to be the writing and engraving of the Trinity, the Living *book and roll of God, that is all written within and without*, conſiſting of three volumes, anſwering to the threefold power that is in the mind of Chriſt, to read and look thereon.

We are therefore in both theſe reſpects, to acknowledge Chriſt to be the living WORD firſt, as he is he that ſpeaks, or the perſon whoſe mind and diſcerning is formed and prepared to look upon this Heavenly writing in all the volumes of it, in order to communicate and give forth unto others the reading thereof; And ſecondly, as he is the writing itſelf and doth contain the lively *ORACLES OF GOD* or witneſs of the bleſſed Trinity, repreſenting God, as to and by himſelf he is ſeen, as alſo to and by both Creations, according to the two Covenants, unto which they relate: In which latter ſenſe this book is to be underſtood, *Rev.* 5. 1. &c. where it is ſaid,

that *no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon*: but it is the priviledge only of the *Lion of the Tribe of Judah to prevail to the opening thereof*, and to make the right use that is intended thereby.

The WORD in both these respects considered by us, is a most lively description of the fulness and perfection which dwels in Christs person, as he was set up in the office of his Mediatorship, by the immediate operation of the Trinity, before the world began; wherein he is the *only begotten Son, in whom God is well pleased* as he that is in himself both Priest and sacrifice, *abiding a High-Priest for ever at the right hand of God, after the order of* Melchisedech; which is no way proper to him as the second Person in the Trinity, simply considered, where he is purely and simply God, without the least mixture or composition of creature-nature, and *without shadow of change*. But now, as Christ is the WORD in the person of the Mediator, he hath the root of all creature-nature in him, (being the *root as well as the offspring of* David) and hath this given to him for sacrifice, therewith to prepare him to become a *Lamb slain from the foundation of the world*.

As thus he is the person of the Mediator, he exerciseth a threefold power of mind and discerning, by reason whereof this living WORD is said, *Heb.* 4. to be the *discerner of the* thoughts & intents of the *heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened unto him with whom we have to do*, & of whom we are now treating.

First *all things are naked and opened unto him*, by reason of the pure all-seeing eye and discerning of God that is in him: through which light of his, he knows how to read the inward writing of the book, or the *book* as it is *all written within*, in a character that is the form of God himself, in the very height of his glory; and therefore proper only for the divine eye itself to contemplate and be conversant in; requiring the same mind that is in God himself, to conceive and understand it, as simply and singly exhibited. The Mediator, in the exercise

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of this power of mind, is eternally ſeeing all that God ſees, perfectly knowing Gods mind, and is his *Wonderful Counſellor* in all the decrees and purpoſes of his that concern the creatures converſe with him from beginning to ending.

Secondly, *All things are naked and opened unto Chriſt this living WORD*, by reaſon of the higheſt and pureſt natural creature-eye and diſcerning that is in him, as he is *the firſt-born of every creature, and is the diſcerner of the thoughts of the* natural *heart* and mind of all creatures; ſo as *Pſal.* 139. 2, 4. there is not a thought in the heart, nor *word in the tongue*, but this *WORD knows it altogether and afar off*, even before the World began. Through this ſecond ſeeing power of Chriſts mind, he knows how to read the ſecond *Volume of Gods book*, as it is *all written without*, in a manifeſtation and appearance of God, which is commenſurate and proportioned to the creatures judgement and diſcerning, as it is natural, and of the firſt building, and is the ſame form of God, abaſing it ſelf, and requiring no higher an eye then what is in the natural mind of the creature, to behold it and look thereon. This writing is called outward, or *the book all written without*, comparatively, and in reference to the inwardneſs of the firſt, whoſe eminency and height is ſuch as is excluſive to the creatures natural diſcerning; not but that in its own nature it is inward and ſpiritual, being the witneſs that is given by the ſecond in the Trinity. As Chriſt exerciſes this his creature-ſight and diſcerning (to which this outward Volume of Gods book is proportioned) *ſeen and known unto him are all the works* of the firſt Creation, in the order and manner wherein they are to be, and have their ſhare and lot given forth unto them in continuance of time; yea, the inviſible ſubſtances of Angels and Men, and all the life, motion and demeanour wherein they are exerciſed from firſt to laſt, upon the wavering, unſtable and conditional terms of their ſtanding and holding communion with God in and by the firſt Covenant; which communion being conditional throughout, Chriſt doth therefore in this firſt book of life write down and blot out the names of thoſe that are

intereſted

intereſted in this Covenant, according as the condition is performed, or not performed by them; as we have in this Chapter already ſhewed, from thoſe Scriptures that deſcribe this firſt book of life of the Lamb.

Thirdly and laſtly, *All things are naked and opened* unto Chriſt the Mediator, by reaſon of that his Heavenly creature-eye, and moſt excellent way of diſcerning which is begotten in him, as he is the *firſt-born from the dead*; in which he is the *quick and two edged ſword, ſo ſharp, powerful and piercing, that it is able to divide aſunder ſoul and ſpirit, the joynts and marrow*, or to ſtate the true difference between the creatures natural mind in the firſt building, and its ſpiritual mind in the ſecond, whoſe priviledge it is to be admitted to the ſight of the glory that is within the veil, to hear the inward voyce, and ſee the hidden ſimilitude of God, which no *natural* minds or diſcernings, continuing meerly ſuch, *have ever ſeen or can ſee*, in their higheſt attainments and improvements.

Through this third ſeeing power in the mind of Chriſt, he is skilled and knowing in reading the third Volume of Gods book, which contains the former two writings, as well the inward as the outward, ſo joyned and placed together, as that they are comparing themſelves thereby in their moſt perfect harmony and agreement, as face anſwers face, ſerving themſelves of each other in ſuch manner as may beſt unriddle and interpret the full and entire meaning of God in them both; and herein *unlooſe the ſeals that were upon the backſide of the book*, ſo as the glory within the veil or inward writing may thereby ſhine forth upon the new-creature-diſcerning, and yet keep the ſeals faſt on ſtill, as to all natural eyes.

This writing and manifeſtation of God is his ſecond appearance, as he comes forth upon the creature in life from the dead, and makes the Mediator the beginning, root and author thereof, unto the whole new and ſecond building, the true *Mount Sion*, or *City that hath foundations*, (*whoſe builder and maker is God*) being founded in a *new and everlaſting Covenant, and upon better promiſes then the firſt*, with which God *found fault*.

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This ſecond divine appearance is that which is ſo adæquate and fitted to the new creature-diſcerning, or eye of faith, which hath for object things unſeen, that the eye of the natural mind ſingle hath no skil in reading this book, but *unto it the viſion of all is become as the words of a book that is ſealed*, Iſa. 29. 11. a ſight which *no man hath ſeen, nor can ſee*, being the *hidden Manna, and new name, which none knows but they that have it.*

This third writing is the witneſs which is given by the third in the Trinity, the Holy Ghoſt, being that whereby *with open face, beholding as in a glaſs the glory of the Lord, we are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* The thickneſs of the outward Veyl is in this diſpenſation made ſo tranſparent by the loſs of its own glory in the grave, that now it is made of uſe to hand out the glory of the inward writing, as that which is *above and over its head*, unto which it is made willing and content to be the footſtool, and to rule only as an inferiour light, in ſubordination and ſubſerviency thereunto.

By the third power of diſcerning in Chriſt, to which this third Volume is proportioned, *he knows who are given to him of the Father, of whom he is not to loſe one*; whom therefore he writes down in this his ſecond *book of life, out of which they can never be blotted.* Hereby alſo is ſeen and known to Chriſt the end of all Gods works as well as their beginning, in the order and manner in which all things have their courſe and progreſs unto their final ſtate, either in a way of *everlaſting honour, or of everlaſting contempt.*

Thus we have conſidered him *before whoſe ſight all things are naked and opened*, as he is the living WORD of God, and hath a three-fold power and exerciſe of mind ſuted unto theſe lively Oracles of God, in which he is made converſant by the witneſs which the Trinity bear unto the eye of his mind: Unto whoſe bleſſed and glorious perſon in this his three-fold perfection, fitting him to his office of Mediator, the Scriptures are exceeding full and plain in their teſtimony; as firſt, *Prov.* 8.

where we find him deſcribed in this his fulneſs and riches of glory, under the general term of *Wiſdom*; ſo that *ver.* 30, 31. we may behold him as to his firſt perfection, in a co-eternity with God himſelf, and in the exerciſe of Gods own mind and diſcerning, *as one by him, and brought up with him*, his boſome-Counſellour from all eternity, in order to accompliſh and work out the communications of God, by him fore-purpoſed unto Angels and Men. And of the two latter we have particular intimation in the ſame Scripture, where he ſaith, *I was daily his delight, rejoycing alwaies before him, rejoycing in the habitable part of his Earth, and my delights were with the ſons of men*, even whilſt he lay in his Fathers boſome. Again, *ver.* 22, 23. We have his perfection deſcribed as he is the *firſt-born of every creature, and firſt begotten from the dead, who was ſet up from everlaſting*, that is to ſay, *from the beginning, or ever the Earth was, whom the Lord poſſeſſed in the beginning of his way, before his works of old:* intimating thereby the works not only begun, but finiſhed in the Mediator, from the foundation of the world, *when there were no depths, nor fountains abounding with water: before the mountains were ſettled; before the hils was he brought forth*, v. 24, 25. ſhining in a two fold appearance, in which he contained all creature-fulneſs, riches, excellency and perfection: & ſo is deſcribed *v.* 6. where he ſaith, he *will ſpeak of excellent things*, in the ſecond Covenant: *& the opening of his lips ſhall be of right things*, as he is the *King of righteouſneſs*, the Head & Miniſter of the firſt-covenant light & glory, in which he was the WORD by whom God created all things in righteouſneſs at firſt: And ver. 27, 28, 29. *Was with God in the beginning when he prepared the Heavens, and ſet a compaſs upon the face of the depth; when he eſtabliſhed the Clouds, when he gave to the Sea his decree, when he appointed the foundations of the Earth*, and was alſo *the counſel, ſound wiſdom, underſtanding and ſtrength*, ver. 14. whereby all humane ſocieties are governed, ordered and maintained in their natural capacities: For *by me*, ſaith he, ver. 15, 16. *Kings raign, and Princes decree juſtice, the Nobles rule, and all the Judges of the Earth:* and ver. 18. *Riches and*

Honour

Honour are with me, the perfection of all natural good whatsoever; yea, *durable riches and righteousneſs*, and ver. 19. *His fruit is better then gold, yea then fine gold, and his revenue to be preferred before choice ſilver*, the moſt excellent natural perfection whatsoever; whereby he *cauſes thoſe that love him to inherit ſubſtance*, ver. 21. the enduring treaſures of the new and everlaſting Covenant, wherein he is the *King of peace*, and brings into the true Reſt, miniſtred by Gods ſecond appearance.

Laſtly, we may behold this *Wiſdom* ſpeaking unto men, as *Elihu* ſpake unto *Job*, Job 33. 6, 7. where prefiguring the Incarnation, he ſaith, *I am according to thy wiſh, in Gods ſtead*; fleſh of thy fleſh, and bone of thy bone, *formed out of the Clay, that my terrour may not make thee afraid, nor my hand be heavy upon thee.* So this *WISDOM puts forth her voyce*, Prov. 8. 1, 2, &c. *to you O men doth ſhe call, and her voice is to the ſons of men, in the top of high places, by the way, in the places of the paths*, or common road, *at the gates, at the entry of the City, at the coming in at the doors, unto men* of all Nations and places, qualities and conditions, being *found* to this end *in the form of a ſervant, and faſhion of a* natural fleſhly *man, like unto us in all things, ſin only excepted.*

And leaſt we ſhould think he were to be *known only according to the fleſh*, and in the firſt appearance of his manhood, he ſpeaks to another ſort of men, *ver.* 32, 33. whom he cals *Children given him by his Father*, made to have *a new name, better then the name of ſons and daughters* under the firſt Covenant, being thoſe *bleſſed ones that keep his wayes*, whom he feeds with the *hidden Manna* (as the fit portion for thoſe to whom is given *a new name, that none do know but they that have it*) ſpeaking to them with his *voice from Heaven*, or by the voice of his heavenly manhood, in the exalted ſtate of it at the right hand of God, *who ſo findeth me, findeth life, and ſhall obtain favour of the Lord*, ver. 35. This is the *Wiſdom Solomon* acknowledged to be in Chriſt, as that perſon *in whom it pleaſed God all fulneſs ſhould dwel.*

The like view of Chriſts fulneſs appears to have been given unto the Prophet *Iſaiah*, in the 43, 44, 46. Chapters, compared with the 48. Chapter. In the 46. chap. ver. 9. it is ſaid, *Remember the former things of old*, witneſſing me to be *God, and that there is none elſe; I am God, and there is none like me:* and ver, 5. *To whom will ye liken me, and make me equal?* for chap. 43. 10. *Before me there was no God formed*, or nothing was formed of God, *neither ſhall there be after me.* And he that thus ſpeaks of himſelf, as he is God, proceeds to give the witneſs of himſelf, as he is alſo the Saviour and Redeemer, *ver.* 11. when he ſaith, *I, even I am the Lord, and beſide me there is no Saviour:* and therefore chap. 46. 3, 4. *Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael which are born by me from the belly, which are carryed from the womb, and even to your old age; I am he, and even to hoar hairs will I carry you; I have made, and I will bear, even I will carry, and I will deliver you.* And chap. 44. 6, 7. *Thus ſaith the Lord, the King of Iſrael, and his Redeemer, the Lord of Hoſts; I am the firſt, and I am the laſt, and beſides me there is no God: and who as I ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the Ancient people, and the things that are coming and ſhall come?* which he doth as Mediator, Saviour, and Redeemer, *the Lamb ſlain from the foundation of the world*; In which ſtate, conſidered as the *firſt-born of every creature, and firſt begotten from the dead*, he is *declaring the end from the beginning*, chap. 46. 10. *and from ancient times the things that are not yet done, ſaying, my counſel* then taken *ſhall ſtand, and I will do all my pleaſure*, according to what is written in thoſe books and living Oracles of God that are abiding with me and in me; which cauſes him to ſay, chap. 48. 12, 13. *Hearken unto me, O Jacob, and Iſrael my called; I am he, I am the firſt, I alſo am the laſt; my hand hath laid the foundation of the Earth, and my right hand hath ſpanned the Heavens:* the one, as he is the Miniſter of Gods firſt, the other as he is the Miniſter of Gods ſecond appearance; ſo that *when he cals unto them* (even all concerned under either) *they ſtand up together* in his ſight and preſence, as in their Head and original pattern.

And

And as Chriſt was thus beheld by *Solomon* and *Iſaiah*, ſo is he alſo teſtified unto by *Daniel*, where he is ſpoken of as the *great Prince named* Michael, or Gods equal and likeneſs, taken into union and ſociety with God himſelf, and made the Head and prime Miniſter of Gods name and manifeſtation, wherein to be *the Meſſiah* to both worlds: In and by whom God renders himſelf the object of communion unto Angels and men, either under the firſt or ſecond Covenant. In this likeneſs and equality which he hath with God, ſignified by his name *Michael*, he is the *WORD that is with God*, not conſidered properly as he is purely and ſimply God, but as together with that, he is the *Word* of the beginning, *Heb.* 6. 1. (according to the marginal reading) and the Word of the end, the final deciding Word, or *Word of the Oath*, Heb. 7. 28. *which was ſince the Law, making the Son a high-prieſt, who is conſecrated for evermore.*

He is the WORD of the beginning, as he is *in the beginning, the firſt-born of every creature, that is before all things*, The Lord, deſcending from heaven with a ſhout, 1 *Theſſ.* 4. 16. with the voice of the Arch-Angel; *with this trump of God*, that Chriſt as the *firſt-born of every creature*, is able to ſound: In which capacity he is the head of Angels, in their natural perfection: and therefore ſeems in this place to be called the *Arch-Angel*, or *Michael the great Prince*, in this firſt ſenſe: and together with this, being conſidered as alſo made man, he may be the Angel ſpoken of, *Rev.* 22. 8. 9. whom *John fell down before, to worſhip him*, and who replied *ſee thou do it not, for I am thy fellow ſervant, and of thy Brethren the Prophets, and of them which keep the ſayings of this book; worſhip God*: by which Chriſt deſcribes himſelf to *John*, in his meer creature-nature: according to which he ſaith in the Goſpel, *Why calleſt thou me good? there is none good but one, that is, God.*

But ſecondly *Michael* is the *great Prince*, as he is the WORD alſo of the final deciſion of all things, *the WORD of the oath, ſeparating*, in and by his laſt judgement and ſentence, *between the ſheep and the goats*, as he is *the firſt begotten*

from the dead: Gods high Prieſt conſecrated for evermore: Exerciſing the mind of God and of the creature, made one in an undiſſoluble bond of love, peace and reconciliation: In which, *of twain* that they were as firſt, *they become one new* Creation, in which both minds are exerciſed in perfect harmony and peace (All *enmity being ſlain and for ever aboliſhed through the blood of the Croſs*) whereby Chriſts creature-nature is exalted to be *Gods* aſſociate or *equal* in his very throne, receiving *a Name above every Name*, even above that of *Arch-Angel* itſelf, *or firſt-born of every creature: unto which all creature-names* and natures *are to bow* and do homage, as to him who *being thus found in the form of God, counts it not robbery to be equal with God.*

A lively figure of Chriſt, the *Meſſiah*, or *Michael the great Prince*, thus conſidered, the Scripture gives us in the perſon of *Melchiſedech*, Hebrews 7. Who in his name, deſcent and office, doth moſt aptly repreſent this great myſterie.

Firſt in his name, as he is *King of righteouſneſs*, Head of all natural life and perfection: and then as *King of peace*, or author of true reſt; in which he is Head of the new creatures righteouſneſs and everlaſting life.

Secondly, in his deſcent, which is moſt myſterious and incomprehenſible; *without Father, without Mother*, without pedigree, or lineal deſcent from the creature; *having neither beginning of daies, nor end of life*: but made the likneſs or figure of the Son of God, who was in TRUTH all this through the firſt and immediate operations of the Trinity, bringing themſelves to light in him.

Thirdly in his office of High-Prieſthood, comprehending the ſacrifice as well as the ſacrificer; and alſo the firſt and higheſt Sanctuary, wherein this divine ſervice and holy ſacrifice was performed to God, from the foundation of the world, by Chriſt, the Lamb then ſlain; and paſſing out of the ſtate of perfection, as he was *the firſt-born of every creature*, into the life and quickning from the dead, whereof he was made *the beginning and firſt-begotten, and in all things*

things to have the preheminence: In both which reſpects Chriſt is the Meſſiah, him whom God ſends, the likeneſs of the appearance of whoſe glory conſidered as the WORD of God, whilſt as yet he was not made fleſh, was the ſubject matter of *Ezekiels* viſion, *Chap.* 1. where he is moſt lively and expreſly held forth, in this his twofold miniſtration. Firſt as he is *the ſpirit and voice of the Almighty*, ver. 24. *giving life and* motion *to the four living creatures*, ver. 5. & 12. which four are but one *living creature*, Chap. 10. 15. comprehending in itſelf the variety and fulneſs, the glory and perfection of the whole firſt creation, from the four ends and quarters of it; anſwering therein, to the *firſt-born of every creature* mentioned *Col.* 1. 15. *Who was before all things, and in whom all things conſiſt or ſtand up together* as in their Head; which he is deſcribed to be in reference to Angels, *Ezek.* 10. 11. where the Miniſtry of Angels is typed out by the *wheels full of eyes*, *whoſe wings were of ſuch a height* that they *were dreadful*, Chap. 1. 18. The ſame with thoſe *Chariots of God*, Pſal. 68. 17. *that are twenty thouſand, even thouſands of Angels*; *who*, Pſal. 103. 20. 21, 22, *in the mightineſs* or excellency *of their ſtrength are ever doing the commands and hearkning unto the voice of this WORD as his Hoſts and Miniſters that do his pleaſure in all places of his dominion*; by reaſon whereof the motion of this *WORD or voice of the Almighty*, *Ezekiel* 1. 24. is compared to the *noiſe of wings, and the noiſe of an hoſt*. Now of theſe wheels it is ſaid *Chapter* 10. 11. that *when they went, they went upon their four ſides and turned not as they went; but to the place whither the Head looked, they followed it; they turned not as they went*; meaning the good Angels; contrary whereunto, the motion of the bad ones is deſcribed, *Jude* v. 6. by turning aſide from this head, *not keeping their firſt eſtate* or principality: but *leaving their own habitation*, or dependency upon their head; whom therefore he hath *reſerved in everlaſting chains under darkneſs, unto the judgement of the great day*. Thus *Ezekiel* ſaw the Lord Chriſt, the true Meſſiah, in his miniſtry of Gods firſt appearance.

And

And to ſhew that Chriſt in this is but a preparer of the way to the glory that follows, and maker of the way for the ſecond voice to be heard and attended unto in the end, as he hath been in the beginning; it is ſaid, that when the firſt ceaſed from motion, and *ſtood, they then let down their wings*; whereupon *there was a voice from the firmament over their heads, when they ſtood and had let down their wings: and above the firmament that was over their heads, was the likeneſs of a Throne, and upon the likeneſs of the Throne was the appearance of a man, above upon it*, Ezek. 1. 24, 25, 26. which Throne is more at large (as we ſhall ſhew by and by) opened, *Rev.* 4. plainly figuring out Gods ſecond appearance, even thoſe good things to come, which are opened by Chriſts entrance within the veil and ſitting down on the Throne, at Gods right-hand, expecting *untill his foes be made his footſtool*, or as 1 *Cor.* 15. 24, 25. *untill he ſhall have put down all rule and all authority, and powers* of the firſt Creation *under his feet*, that would be exalting themſelves againſt him; and not be freely and willingly ready with *the four Beaſts and four and twenty Elders, to proſtrate themſelves with their Crowns before the Throne: ſaying, thou art worthy, O Lord, to receive glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were Created: Rev.* 4. 9. 10, 11. which is the true broken frame of ſpirit, in Elect men and Angels, as they are built up a-new and brought forth from the grave, into the power of an endleſs and incorruptible life, even in their natural beings: who conſidered in that capacity, as ſo renewed, are ingraffed into a new ſtock, by life from the dead: and are ſo repreſented by the four beaſts, but as withall, they have the addition of a better and higher principle of life, inſtalling them in a Royal prieſthood with Chriſt, and ſetting them on the Throne of his glory, they are repreſented by the four and twenty Elders, who both ſtand thus repreſented in Chriſt their head, in his being Miniſter of Gods ſecond appearance, or the beginning and *firſt-born from the dead*, the *High-Prieſt, preſenting himſelf within the veil*, in the immediate preſence of God, *bearing on his breſt* the names of *the Children*

dren that God hath given to him from all eternity. And for as much as *Revel.* 5. 6. there is mention made of *a Lamb, as it had been ſlain, having ſeven horns and ſeven eyes which are the ſeven ſpirits of God, ſent forth into all the earth,* that John *beheld in the midſt of the throne and of the four Beaſts, and of the Elders* (which argues them to be diſtinct from them) let me therefore (as a further witneſs to the life and glory had and enjoyed by this true Meſſiah, the Miniſtring WORD of Gods firſt and ſecond appearance, from the foundation of the world) endeavour to open to you the analogie that is between him (in the exerciſe of this twofold Miniſtry of his) and this deſcription of a *Lamb, as it had been ſlain, having ſeven horns and ſeven eyes*; which is the power and light put forth by him, as he is the *Alpha and Omega, the beginning and ending of the whole Creation of God* (which the number denotes) being in himſelf the perfect meaſure, line and original exemplar of both Creations, the ſpirit ſent forth by God, as the light, life, and influencing power unto them both reſpectively: and ſo, having that in a far greater eminency in himſelf, as Head and Mediator, then what they have in themſelves. As firſt, he is *King of righteouſneſs*, in the Miniſtry of Gods firſt appearance, and then *King of peace*, in the Miniſtry of his ſecond: and in both, *Melchiſedec a High-Prieſt*: that implies a ſacrifice, a *Lamb ſlain from the foundation of the world.*

Thus the eternal life and bleſſedneſs prepared by God, according to the free and good pleaſure of his will, to be communicated and imparted unto his choſen veſſels, whether men or Angels, being too big and full, to be received by them, in their firſt make and faſhion of building, there is a means prepared for a new make and faſhion of Creation for them, whereby *that which is in part is done away*, as it ſtands ſingle and alone, and yet is found again in the whole, *when that which is perfect is come*, and made to be their portion and inheritance: whereby Gods peculiar ones are made to have that which other natural beings at their beſt have in common

with them; and yet have over and above, that *height, and bredth, and depth, and length* of the enjoyment of Gods *love and peace* which all the wisdom and discerning of the most capacious natural understanding whatsoever, remaining upon the foundation of the first building, can not reach nor attain.

Christ thus considered as Mediator, is described, *Dan.* 7. 9, 10. by *the antient of daies*, who is brought in *sitting upon the same Throne, as* Rev. 4. *whose garment was white as snow, and the hair of his head like the pure wool: his Throne was like the fiery flame, and his wheels as burning fire: a fiery stream issued and came forth from before him: Thousand thousands ministred unto him, and ten Thousand times ten Thousand stood before him: the judgement was set, and the Books were opened* (*even* the *Books of the Lamb, that was slain from the foundation of the world.*) *And behold, one like the son of man, came with the clouds of heaven, and came to the antient of daies*, verse 13. Here the offspring and root of *David* meet in marriage-union, and the man Christ Jesus returns and *ascends into the glory where he was before*, or in the beginning: *and they brought him neer before him*, so neer, as both do make but one blessed Person of the Mediator, who *laies hold on the seed of* David, his own off-spring, thus to *bring him neer to him*, and *gives him dominion, and glory, and a kingdom, that all People, Nations and Languages should serve him, whose Dominion is an everlasting dominion, which shall not pass away, and his Kingdome that which shall never be destroyed.*

That this *Antient of daies* is the Son of God, considered in the fulness and riches of his Mediatorship (as hath been before opened) is plain, by comparing this with *Rev.* 1. 13, 14, 15, 16. where the same description is made (in most particulars) of him, as in this seventh of *Daniel*, adding this, that *out of his mouth went a sharp two-edged sword* (which is the proper character of the Living Word of God, *Heb.* 4. 12.) *and his countenance was as the Sun shineth in his strength.* This compared again with *Ioh.* 5. 22, 23. (where Christ saith *the Father judgeth no man, but hath committed all judgement unto the Son, that all men should*

honour

honour the Son, even as they honour the Father) doth import, that by this *Antient of daies* is meant that antient ſtate of things and works of old, which was ſet up in the Mediator from everlaſting, *Prov.* 8. 23. *and was made manifeſt in the beginning*, when he became *the firſt-born of every creature, and firſt-begotten from the dead*; aſſuming *in the diſpenſation of the fulneſs of time* into neerneſs of union with himſelf *the man Chriſt Jeſus, as the branch, his ſervant, the poliſhed ſhaft, hid in the ſhadow of his hand*, to accompliſh his deſigns, and be in his uſe and ſervice, the means of perfecting all that entercourſe into which God thinks fit to admit the particular beings of men and Angels with himſelf: in which ſtate he is prefigured by the *two Cherubims, made at the end of the mercy-ſeat, for the ſhadowing of it*: and by the *two Olive-trees that ſtand by the Lord of the whole earth.*

CHAP. III.

Concerning the Creation of all things by Jesus Christ, who is the Mysterie that lay hid in God from the beginning, and makes himself manifest, as well by the works of Creation, as of Redemption.

IT can never be sufficiently observed, how the WISDOM of God in the most difficult and knotty points to the reason of man, doth (without gratifying at all the curiosity of flesh and blood) assert the truth of his own operations.

Thus *Heb.* 11. the Holy Ghost (as taking for granted what he speaks of) doth in short down-right terms declare, ver. 3. *That the worlds were framed by the WORD of God,* and that *by faith this is known* to be so. In which light it is also discovered, *that those things which are seen* by our natural eye, had a præ-existence in their proper head and cause, and so had also those things that are not seen (but to our spiritual discerning) relating also to their proper root. The method of which relative and radical being of things in their head, in gradations one above another (so as the inferiour subordinations of workmanship are the typical significations of them that are above) is shortly and mystically, yet fully and admirably laid down by the Apostle *Paul,* 1 *Cor.* 11. 3. where he saith, that *the head of the woman is the man, the head of every man is Christ, and the head of Christ is God*; testifying hereby to faith (which hath Christ

Chriſt for its object in all it receives) the method wherein God proceeds, as he *creates all things by Jeſus Chriſt*; for, ſaith he, *God is the head of Chriſt*, or the Trinity by their immediate operation do firſt comprehend the perſon of the Mediator in God himſelf, and then do ſend him forth as the true Meſſiah, making him the Miniſter of Gods firſt and ſecond appearance to the creature, in the capacity of head and root to both creations. Thus,

Secondly, *Chriſt is the head unto every man*, comprehending all mankind whatſoever (*as well they that are of the earth, earthy, as thoſe that are of the Lord from heaven*) in himſelf, who is the root to both creations, and from thence cauſes them to flow forth and exiſt as his off-ſpring, in their particular nature and proper perſons, in their ſeveral generations, from the beginning to the end of the world.

Laſtly, *Man is the head unto the woman* in his creation; ſo made by God unto *Eve*, that therein he might as a ſhadow and figure illuſtrate, not only the truth and reality of being which *Eve* had in her head, but withall, the true end of her being ſo comprehended, that ſhe might not abide ſingle and alone, cut off from dependance on, and duty to her head, but be brought into compleatneſs of being, through her return into the neerneſs and intimacy of marriage-union with him, yet without loſing the property of being which ſhe is made to have as the woman, in diſtinction from the man.

This is the figure and reſemblance of Gods method and proceeding, in *creating all things by Jeſus Chriſt*; which haply the wiſdom of man will carp at (thinking to find abſurdities in it) *through the deceits of Philoſophy and worldly rudiments, that are not after Chriſt*; but faith ſees through all theſe Clouds, and if need be, interprets the riddle; ſhewing, that the truth which is ſpoken in Gods word, hath alſo its teſtimony from humane principles, ſo far as they have any rectitude in them.

It is plain, *That the worlds were made by the word of God*, that is, God from eternity gives being unto the WORD, as image of the Trinity, and the WORD through the excellency of

power and glory which he hath in and with God, was able out of nothing to create both worlds, giving them their beginning and foundation in himself, as he became *the first-born of every creature, and first-begotten from the dead.* In which state, he that thus *was the first, and was also the last*, did with his call cause all things in both *to stand up together*, as by name, in his sight and presence, when he took notice of them, recorded them *in his books* (*whilst as yet they were not fashioned*) and did behold them in the particular forms wherein afterwards they were to be. Thus *in the beginning was the WORD & the WORD was with God, and the WORD was God, & in this WORD was life*, even the life of both creations, and therefore also of the man Christ Jesus, that was fore-appointed the head and original pattern, unto which as well the natural as spiritual man were to be conformed; who did, as the truth and substance it self, at last appear and minister *the true sanctuary which God pitched and not man*; accomplishing all that was *written in the Volume of Gods book* for him to perform, for the *abolishing of sin and death, and the bringing forth of life and immortality to light.* In this his Angelical and spiritual state, wherein the man Christ Jesus stood comprehended, in the root of *David*, before the world began, he was figured out unto the children of *Israel* by the *two Cherubims of glory, covering or shadowing the Mercy-seat*, Heb. 9. 5. and by the *two Olive-trees, or the two anointed ones, standing by the Lord of the whole earth*, Zech. 4. 14. which compared with 1 *Kings* 6. 23. will make it appear that *Solomon* was not ignorant of this great mysterie, in that he made the *two Cherubims* (when he was to build the Temple, and set them up therein) of *Olive trees*, or trees of oyl, to signifie the mediation of Christ in spirit, in his head, as these two Olive-trees were the *two golden pipes that emptied out the golden oyl*, Zech. 4. 12. of all Gods communications unto the works of his hands in both worlds.

This is that Jesus, who whilst comprehended in his head, and for a long time shadowed and typed out as the promised seed that was to come in the flesh, had notwithstanding all the

actions

actions of his head and root attributed to him, as much as when in the very image it ſelf he was made manifeſt, and therefore is ſaid to be that Jeſus by whom *all things are and were created, and are of him, and to him, and for him*, in ſubordination to the Word.

Thus is Chriſt *the ſon of man in heaven*, before he deſcended and was made fleſh: and in this heavenly ſtate of his manhood doth not actually exerciſe his humane life, but his life is the ſame with the life of the Word, all whoſe actions are imputed unto him, as *Abrahams* were unto *Levi*, who is ſaid to have paid Tythes to *Melchiſedec* in his fathers loyns; ſo Jeſus Chriſt may be ſaid to comprehend in him and the actings of his mind, the particular forms and life of all in both worlds, to be manifeſted and brought forth in their proper ſeaſons, into their viſible appearances in the worlds by him, and *at his pleaſure for whom they are and were created.* And when we ſay that the particular life and form of every creature is thus comprehended in the heavenly manhood of Chriſt, the meaning is, either immediately or mediately. For he that is thus before all things, is not created alone: but in and with this head, they *all conſiſt or ſtand up together*, as in their head: capable to exiſt in themſelves in their heavenly & inviſible part, at the pleaſure of their head, before they be brought forth into their mortal and viſible frame and faſhion, in this world. In which ſenſe, *all of them are Chriſts off-ſpring and ſeed, known to him by name*, whether ſuch of them as are *given to him, by the Father* to be trained and brought up by him, as children of the ſecond, *new and everlaſting covenant*, or thoſe of the firſt: whether they be inhabitants of *Mount Sion, or Mount Sinai*, of *the heavenly City that is above*, or of the earthly and fleſhly Jeruſalem, whether they be men, or Angels, they are all his off-ſpring, in one of theſe two reſpects, and are to receive their natural or ſpiritual perfection from him, as he is the Miniſter of Gods name, in his firſt or ſecond appearance unto them: whence it is that Chriſt ſaith to his Father, *Heb.* 2. 13. *Behold me and the children which thou haſt given me*, in diſtinction from

from the reſt of the world; the former of theſe are the heavenly, ſpiritual ſeed, and from above, meaſured out with a line of life as adopted children and friends of God: the latter are the earthly or fleſhly ſeed, and from beneath, meaſured out with a line of death, as chuſing the ſtate of a ſervant, or to remain ſingle and alone, in their natural principles, *enemies to the croſs of Chriſt*, and reſiſters of the grace whereby the other are ſaved: which ſaving grace we ſhall find, 2 *Tim.* 1. 9. was conferred freely on the Elect, without condition, *according to Gods purpoſe, and given them in Chriſt Jeſus before the world began.* So Epheſ. 1.3,4. *They were bleſſed with all ſpiritual bleſsings in the heavenly, in Chriſt, according as they were choſen in him before the foundation of the world, to be holy and without blame before him, in love.*

Thus we ſee in what ſenſe the particular beings of men and Angels are the off-ſpring and ſeed of Chriſt, children of the firſt or ſecond covenant, frequently ſo called in Scripture, although none but thoſe that are *called according to his purpoſe*, to be *heirs of God*, *and joynt-heirs with Chriſt* of the Fathers glory, miniſtred to them in and by the new and everlaſting Covenant do truly deſerve the name of Sons or Children, who have a name better then that of Sons and Daughters by the other Covenant.

From this general conſideration therefore of Men and Angels, as all are the ſeed and off-ſpring of Chriſt, we muſt come to ſeveral diſtributions of them. For,

Firſt; Here we have *the general Aſſembly and Church of the firſt-born, which are written in heaven, the inhabitants of the true Mount Sion, and City of the living God.*

Secondly, we have the *innumerable company of Angels*, Heb. 12.22,23. who are made *miniſtring Spirits to theſe heirs of ſalvation*, Heb. 1.14.

Thirdly, we have the Legions of wicked Angels, that made themſelves ſuch by their fall and diſobedience, *reſerved in chains of darkneſs to the judgement of the great day.*

Fourthly,

Fourthly, we have the whole race of mankind in one lump or maſs, as conſidered in their natural life and being, bearing the image and ſimilitude of God, according to his firſt appearance, wherein all are brought forth in the beginning, as a ſtate for them not to abide in, but from whence to be paſſing into an endleſs and immortal ſtate of honour or diſhonour.

All theſe by name are created, and have their inviſible, immortal ſubſtances brought forth by the WORD, as his offſpring, made to ſtand up together in and with the man Jeſus Chriſt as their head, and are committed to the charge of the Mediator, to aſſign unto them all circumſtances, for their being brought forth into their viſible bodily appearances in this world, together with the means and method of bringing them upon the ſtage of this firſt creation, and the lot there, wherein they are to ſtand and ſerve in their ſeveral places, uſes and relations, according as he hath received command from the Father.

So that from the time that the man Chriſt Jeſus began to be in the WORD, as in his head and root, ſtanding up in the ſight and preſence thereof, as the promiſed ſeed to come, we are to date the beginning of dayes unto the inviſible ſubſtances of Angels and Men, who then alſo began to be in their head, and were ever beholding, or rather beheld by their Father in heaven, untill they were made actually to exiſt in continuance of time, in their own proper perſons and beings.

CHAP. IV.

Concerning the Creation, Nature and Miniſtry of Angels.

IT is ſaid *Gen.* 1. 1. *In the beginning God created the Heaven and the Earth.* In what ſenſe Chriſt is the beginning, hath been already opened, and how, as the Meſſiah, he is the Miniſter of Gods firſt appearance; in which he is head unto the Angels, the *Lord amongſt them in Sinai*, by whoſe voice the Law or firſt covenant was given: where he was compaſſed about with theſe his *fiery Chariots*, who receive what is ſpoken by Chriſt, of the mind and will of God, to ſpeak it forth again as the Word they are to publiſh unto men, in the Miniſtry of the firſt covenant, *Heb.* 2. 2. In this ſenſe it is ſaid, *Acts* 7. 53. *that the Law was given by the diſpoſition of Angels.* They therefore do obtain the firſt order and rank of all natural beings, in the firſt creation, and are endued with an inſtrumentalneſs of being and motion, to this uſe and ſervice of their Head: as alſo, to be the ſubordinate means of all converſe, which by Chriſt is maintained between God and the firſt world, unto whom it is *put in ſubjection*, as Heb. 2. 5. compared with *Pſal.* 8. 5. do evidence. Theſe in their creation are deſcribed by the light which God made on the firſt day, *Gen.* 1. 34. when *he ſaid let there be light, and there was light; and God ſaw the light that it was good*: approving this firſt work of his hands in the beginning of that day: and God by his *dividing the light from the darkneſs*, ſignified the heavenlineſs of their frame and conſtitution, as they ſtand exalted and ſeparate in their beings from all ſenſual life, in the form of inviſible ſpirits, whereof the material heavens in their creation

tion are the firſt ſhadow; which are called, *Prov.* 8. 26. *the higheſt part of the duſt of the world*; as *David* alſo (giving account of both their creations together) *Pſal.* 104. *ver.* 2, 3, 4. ſaith, *who covereſt thy ſelf with light as with a garment: who ſtretcheſt out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariots, who walketh upon the wings of the wind; who maketh his Angels ſpirits, and his Miniſters a flaming fire:* in which poſture and preparation, the Pſalmiſt deſcribes the WORD as he proceeds to the reſt of the creation, *ver.* 5, 6. &c. intimating, that as man in his bodily ſtate was made *duſt of the ground*, ſo the *Angels were made a flame of fire*, in their natural conſtitution.

In this their natural frame *they excell in ſtrength* and power, *Pſal.* 103. *to execute the commands* of their head: and in their motion and actings, are *exceeding high and dreadful*, comparatively with all other parts of the Creation; and therefore theſe *Morning-Stars*, conſidered as they are together, in one ſociety and corporation, amongſt whom there is a chief, and prince, called *Lucifer* the firſt ſon of the morning, are the image and glory of Chriſt, as he is the *firſt-born of every creature*, in like ſervice, uſe and relation as the woman is to the man, whoſe *image and glory* ſhe is.

A view of theſe angelical ſpirits in their nature, miniſtry and uſe, is lively ſet forth and repreſented in the viſion *Ezekiel* had, *Chap.* 1. compared with *Chap.* 10. as the body unto Chriſt, who is there deſcribed by *the living creature*, which the Prophet *ſaw, under the God of Iſrael*; *which living creature* is ſaid to have *the likeneſs of a man*, and is alſo called *four living creatures*, from its *four faces*: ſignifying, Chriſt himſelf thereby, as his life is in the WORD, and as in that life he comprehends the very form of the ſon of man, and is the root to the whole firſt creation: unto which, through the Miniſtry of Gods firſt appearance, he gives life, being & motion: & in the exerciſe of this his creating power, he is the head of Angels, and they are the body to him, that he makes uſe of in his ſervice,

vice, *Ezek.* 10. 11. Whoſe *voice they hearken unto, as ready to execute all his commands and pleaſure in this his firſt dominion.* The ſpirituality of motion in the head and body is ſuch, that they are ſaid to *run and return like a flaſh of lightning, and to the place whither the head is to go, they go and turn not, and their likeneſs or appearance was like burning coals of fire*: and the workmanſhip of this body was like *a wheel within a wheel, four wheels*, Chap. 10. 9. that were but *one wheel*, ver. 13. & *Chap.* 1. 15. anſwerable to the *four living creatures, that were but one living creature*: *and the rings of the wheels were ſo high, that they were dreadful, and were full of eyes*. in which wheels was the *ſpirit, or WORD of life* riding as in his Chariot, *Pſal.* 68. *Theſe chariots of the Lord are twenty thouſand, even thouſands of Angels, the Lord is among them, as in* Sinai, *in the holy place.* In a like repreſentation they were beheld by *Eliſhaes* ſervant, 2 *Kings* 6. 17. when *he ſaw the mountain full of horſes, and chariots of fire round about* Eliſha, as the inviſible guard and protection, which were with them to defend them from the Syrians.

By what hath been ſaid, we have a little view into the nature and uſe of Angels, in the hand of Chriſt from the beginning, of theſe *ſons of the morning that ſhouted for joy* at the beholding of Chriſt when he was revealed to them, to be the *corner-ſtone* of ſtability and fixedneſs, even to the very firſt creation.

In general then, we may perceive that the office and uſe of Angels is, to be *miniſtring ſpirits* principally *ſent forth to Miniſter unto them that ſhall be heirs of ſalvation*: in which miniſtry they are perfected, by being made immutable and brought into the beſt and higheſt rank of ſervants, transformed into a likeneſs in life and principles with that which is found in the glorified natural man of the Saint, whoſe ſervice and ſubjection is made perfect in love, as the tongue that readily confeſſes, and the knee that willingly bows, to the glory of the Father in the Sons new name, in which glory the Saints are *co-heirs, and ſo obtain by inheritance a more excellent name then the Angels*, Heb. 1. 4. who therefore confeſs that they

are

are not the Son, nor the true Bridegroom, or Bride: but ſervants and friends to the marriage union: eſteeming it a poſture becoming them, to hide their faces before the unveiled glory of the Son: to ſtand ſtill in ſilence, and to *let down their wings*, Ezek. 1. 24. that the glory of the Son *ſitting on the Throne* may ſhine forth, *from the firmament that is above, over their heads:* and the heavenly voice of his ſecond appearance may be heard, & obeyed: accounting it their bleſſedneſs to be neer the Bridegroom, and to be ſervants and friends to the marriage of the Lamb, as a guard of fire *round about the Throne*, on which the Lamb and his Bride ſits; ſwift *executioners of vengeance*, 2 Theſſ. 1. 7, 8. upon all thoſe which ſhall endeavour to put thoſe aſunder, whom God hath thus joyned together. *Theſe are deſcribed*, Rev. 4. 8. *to be they that reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come, giving glory, and honour, and thanks to him that ſitteth on the Throne, and lives for ever and ever.*

As thus they are this heavenly building, they are the firſt heavens, the Tabernacle and clouds of heaven, or the air, for the day-break and glorious ſun of Gods firſt appearance, to *run his race and finiſh his courſe in*; whereby to *enlighten the ends of the earth, and all things under heaven.* Theſe *ſons of this morning* are the firſt light-bearers to the Inhabitants of the firſt world, & therein are covering Cherubs unto the Son in his own proper glory; & that they may be enabled to bear light, or the ſimilitude of Chriſt in his firſt appearance, unto others, they are firſt the receivers of that light in themſelves, in a ſpirituality of being and form, fitted and ſuited thereunto, which accommodates them with the exerciſe of ſenſes meerly ſpiritual and inward, exceeding high, intuitive and comprehenſive: a manner of life, ſhadowing out the divine life in the name of the Father, *whoſe voice is not heard at any time, nor ſhape ſeen*, but is like a conſuming fire, to burn up and ſlay whatever natural Organ is converſant about it, or ſtands before the beams and raies of its moſt pure and inviſible glory.

In a ſhadowy imitation of this, the angelical ſpirits, when

they come forth in the nakedneſs of their own inviſible ſubſtance, and glory of their own being, they are flames of fire, conſuming and diſſolving all objects of outward ſenſe, to the very diſinabling as to the exerciſe of all ſuch life of ſenſe, any living creatures whoſe life conſiſts therein; whereof the whole fabrick of this viſible world, in all the parts of it, which is reſerved to be deſtroyed by the flames of this fire, will be a moſt undeniable demonſtration: and death it ſelf is a daily witneſs hereof in every man; who no ſooner is deprived of the exerciſe of his bodily life, and departs this world, but is brought into a ſtate of life, wherein he is an *equal and aſſociate to Angels*, good or bad: *for in the world to come, they neither marry nor are given in marriage*, ſaith our Saviour, *but are equal with the Angels*.

And as thus Chriſt, by the angelical miniſtry, doth gather in mans breath, and leave his body to the duſt, whilſt they return *with his ſpirit to God that gave it* (in which ſervice they are employed by Chriſt at mans diſſolution, *Luke* 16.22.) ſo alſo they have ſervice to perform, in their place under Chriſt, in bringing in and continuing the exerciſe of all bodily life throughout the whole fabrick of the firſt creation: yea, even in man himſelf, the abridgement thereof: in which operation of theirs, they ſeem not unfitly to be compared to the influence and generating power of the Sun: that is it ſelf but a creature, and yet effectually co-operates to the production and conſervation of bodily life, in purſuance of thoſe orders and laws of ſecond cauſes, eſtabliſhed by God himſelf, reſpecting his creation, and continuance of the firſt world.

The Angels then, in their receivings of light and life from Chriſt, have for object, the brightneſs of Gods firſt appearance, ſhining forth through him, as the root of all natural perfection, and ſo are hearers and receivers of this voice of Gods Word, in the beſt and higheſt capacity of any particular natural beings whatſoever. And as their natural capacities are high and vaſt in their receivings from Chriſt: ſo their readineſs and exactneſs in conforming themſelves to the will

will of Chriſt, is unimaginable; and their power to execute is moſt ſtrong and mighty, nothing under Chriſt being able to reſiſt them, or ſtand out againſt them in their miniſtry, that is according to the will of Chriſt. And as thus conſidered, they are thoſe that in the hand of Chriſt are made uſe of to bear the light or image of Gods firſt appearance unto all the inhabitants of the firſt creation: ſo as not only man himſelf is made lower then they, but with the whole world is put into ſubjection to them and their miniſtry, as we have before expreſſed.

Thus *in the beginning, when God created the heavens and the earth*, he firſt ſet up the heavenly fabrick of the angelical nature: and in that, as in a ſubordinate head under Chriſt, comprehended the whole earth and viſible world, as a maſs *without form, and void* through the *darkneſs* which *was* as yet *upon the face* of this great *deep*, as it ſtood in the waters, untill by the brooding of *the ſpirit of* life in the Word upon them, (*making his Angels chariots, and flying upon thoſe wings of the wind*) he cauſed the *earth to ſtand out of the waters* and become a glorious viſible fabrick, adorned and beautified by the remaning works and products of the ſix daies, as is at large deſcribed in the firſt of *Geneſis*.

CHAP.

CHAP. V.

Concerning the Creation of Man, on the ſixth Day.

WE E have already treated of the excellency and raiſedneſs of being, given unto Angels, who in their inviſibility ſhadow forth the glory of the Father. And we have conſidered them as repreſented under the light of the firſt day, as it ſtood divided from the darkneſs, like a glorious heaven; which *light God called day*, in compariſon of that *darkneſs which he called night*. This darkneſs or night ſeems by the coherence of the verſes fitly to repreſent *the Earth*, conſidered as that Chaos or confuſed lump, *without form, and void*, from whence God produced the bodily and viſible frame of the firſt world, *with all the hoaſts and generations* thereof (precedent unto, and uſhering in the creation of man) after he had ſet up the Angels in a ſeparatedneſs of being from it; which viſible frame of things ſo produced, was to ſerve as an outward book of the creatures, to make intelligible unto man *the inviſible things of God, even his eternal power and Godhead*, through ſuch earthly characters (as *ſo many kinds of voices in the world, none of which wanted their ſignification*, or proper uſe for the ſervice of man, in his dutiful ſerving of God) ſhadowing out the witneſs of the ſecond in the Trinity, which is the image of God in a viſible adminiſtration to the ſenſe and diſcerning of the natural being of the creature. Foraſmuch then as by the progreſs made by God as yet in the creation, whilſt the intellectual life of Angels, and ſenſual life of other parts of the creation were brought forth and continued in ſo vaſt a diſtance and ſeparation as heaven and earth, ſo that the harmony and conſiſtency

ſiſtency of both ſeemed yet to be wanting, God in his infinite wiſdom (to ſhadow and type out the finiſhing and compleating work which the operation of the Holy Ghoſt gives to the witneſs of the Father and of the Son) was pleaſed *on the ſixth day to create man*, and in his conſtitution and building to provide a joynt conſiſtency of both theſe excellencies and perfections together: for man in his rational ſoul was made an *aſſociate to Angels*, and in his bodily or animal life, *equal to beaſts that periſh*: and in the joynt, harmonious exerciſe of both theſe in one, was that in a total ſum, which the other two were in a ſeparate and divided condition.

Hence it is, that man by his creation is ſo made in the image of God, as to anſwer and repreſent the operations of the Trinity: who put forth (as it were) a holy and divine combination in their workmanſhip to draw the earthly ſhadow of their perfections upon man in his creation, who is made by them to conſiſt of *ſpirit, ſoul and body*, 1 Theſſ. 5. 25. But man conſidered as thus bearing the image of God, is made ſimply to be, receiving thoſe properties and operations that are eſſential to him as a man: and therefore is in another ſenſe *created in Gods image*, when he is made naturally righteous and holy in all the operations of this his being.

This we are taught by the Scripture, *Gen.* 1. 26. 27. compared with *Gen.* 2. 7. (if carefully minded by us) where we may find man created in Gods image in a twofold reſpect; First, in the eſſential properties and operations that are incident and appertaining to him as he is a man, conſiſting in the life of *ſpirit, ſoul and body*: wherein he is made to bear the ſimilitude and reſemblance of God in the divine eſſential properties and operations, ſo as in a creature-being to be the earthly figure and ſimilitude of the Trinity, who therefore ſaid, *Let us make man in our image: and let him have dominion and ſoveraignty over the creatures*, bearing our likeneſs in his very make and conſtitution, retaining this ſhadow of us, as that which he can never quite loſe, without ceaſing to be a man.

And for this reaſon it is that God ſaies, *Gen.* 9. 5. 6. he will

require the blood of mans life at the hands of every beaſt and at the hand of every mans brother: for in the image of God made he man; which, if it ſhould only refer to that image of God which man bears as he continues holy and righteous, it would expoſe men in their corrupt ſtate, to the ſame fear which *Cain, that whoſoever found them might kill them*, and be unaccountable.

Secondly, man, by the ſame act of Gods workman-ſhip, is the image of God as he bears the ſimilitude of Gods righteouſneſs and holineſs (ſhining forth in Chriſts firſt appearance) rendering him meet for communion with God: in which conſiſted the puritie and perfection of the firſt *Adam* (who was the figure and type of Chriſt himſelf according to the fleſh, the promiſed ſeed that was to come, and to be made like unto us in all things ſin only excepted) and as ſuch he was the ſhadowy Temple and firſt Sanctuary wherein divine worſhip and ſervice was to be performed according to the tenor of the firſt covenant. This was effected, when *God breathed into him the breath of life, and made him to become a living ſoul*, as appears *Gen.* 2. 7. compared with 1 *Cor.* 15. 45, 48, 49.

The image of God in this latter ſenſe, ſet up in man, may (as experience ſhews) ſuffer change in a twofold reſpect, either as that which (as it ought) will *wax old, vaniſh away*, prove *as the morning dew*, yea, have *no glory at all, in compariſon of that which excels* and is to follow, 2 *Cor.* 3. 10. or elſe as that which will be ſwallowed up of corruption, and changed into *a body of ſin and death, is the wages of mans diſobedience*, and fruit of Gods diſpleaſure for the ſame.

In this ſenſe we are to underſtand man to be made in a mutable and corruptible ſtate, as having that ſet up in him and given to him, through the well or evil ordering whereof, he may either loſe and juſtly be deprived of it, in a way of Gods diſpleaſure, or exchange it for a ſecond and more excellent appearance of God, *the glory that is to follow*, wherein this alſo is comprehended, and made perfect and durable.

And that we may the better underſtand the nature of this changeable ſtate, wherein man is found under the firſt Covenant;

nant, and ſee the *weakneſs* and *faultineſs* thereof, comparatively with that which is deſigned by God unto man, wherein to fix and reſt, it will be needful for us to be more particular in deſcribing, firſt, what man is in his eſſential properties and operations, in that make and conſtitution communicated to him by the Trinity, in his creation: and then to ſhew what was the nature of the communion and converſe with God, which he was thereby fitted and qualified unto, in order to grow up to be perfected in by the means for that end given him by God, if the fault were not his own, as it is written, *Thy deſtruction O man, is of thy ſelf.*

Man then, as he bears the image of the Trinity, is conſtituted of *ſpirit, ſoul and body*, as his eſſential parts: which, whatever ſuſpenſion of exerciſe or temporary alteration any of them may have, do never ſuffer annihilation, but make up the proper diſcriminating form of man, by which he ſtands diſtinguiſhed from all other the works of Gods hands in both worlds.

And thus, firſt, man is created *ſpirit*, and made to ſubſiſt in his head, Chriſt Jeſus, before the foundation of the world, as we have already ſhewed, where he ſtands comprehended in the life of Chriſts natural perfection, as he is the Father of ſpirits, in like manner, by way of compariſon, as in reference to his fleſhly ſeed, all the poſterity of *Adam* ſtood in the loyns of their common parent, from the time of his creation. Yet this is not the ſtate of mans ſpirit made perfect, but is only a firſt degree of his being, which is the foundation laid by God to mans exerciſe of a bodily and ſpiritual life and operation, incident and eſſential to him as a man, whether he become a *veſſel of honour or diſhonour*: So that in this ſtate of a created ſpirit, man had a being in his head before he was brought forth in the exerciſe either of his ſenſual or rational life: and is rather comprehended in his head, then actually and perfectly apprehending or enjoying: in reſpect of which firſt ſtate and inviſibility of being, he is a dark ſhadow of the witneſs of the Father.

Secondly, man is to be conſidered in his bodily frame, as he is made, *of the duſt of the ground*, and had the *breath of life breathed into him by God, through which he became a living ſoul.*

This *breathing of the breath of life by God into mans noſtrils*, doth declare firſt, Gods bringing the ſoul of man into the actual being and exerciſe of its ſenſual life (which till then lay hid in mans ſpirit) by the means whereof he is furniſhed with a capacity of receiving and taking in, by the organs of ſenſe, the knowledge of things proper to him as a man: which though it be his weaker and inferiour part, yet is firſt in motion, in order to yield its ſervice and ſubjection to the rational and ſuperiour part.

This life, which the ſoul leads and manages by actuating and informing the ſenſes, & ſerving herſelf of them, is that whereby the report of things from without is let in upon mans reaſon, which is for the moſt part ſo prevalent, as if the ſoul were abſolutely and intirely dependent upon and neceſſitated unto the uſe of the ſenſes, in reſpect whereof ſome have thought very groundleſly, that it hath either ſlept or ceaſed to be, upon the laying down of the body. By this firſt exerciſe of a living ſoul in man, is figured out the witneſs of the Son.

Thirdly, the ſpirit of man is the foundation and ſpring unto a rational, ſpiritual, or intellectual exerciſe of life, wherein he is capable of aſſociating with Angels, and becoming their equal, even in his natural capacity of a man: which alſo was actually ſet up in *Adam* by that act of Gods breathing into him the breath of life, and was as the ſuperiour, ruling part in man, obtaining the place of Lord, Ruler, and Husband unto his firſt, inferiour, and ſenſual part, which in its actings was to be dependent upon and ſubſervient unto this, in all uſefulneſs and harmony. Thus in a myſtical ſenſe man was made Male and Female in the ſame perſon, through the ſetting up this two-fold exerciſe of life and operation of ſoul in him, ſenſual and rational.

This ſecond ſort of operation is mans higher and nobler part, and ſhews moſt the man in it; the other diſtinguiſhes the

the man very little from the beaſt, but that the countenance of man looks upward, and the face of the beaſt downward. The exerciſe of life in this higher and more raiſed part of man, *Adam* obtained at firſt in perfection, and had it in its compleat ſtature, ſo far as it was capable, during its aſſociation with its mortal body, and while it was on this ſide the ſtate of being made perfect in ſpirit, and *equal to Angels*, Luke 20. 36. by laying down the body in the grave; either to good Angels, when they become the *ſpirits of juſt men made perfect*; or to evil Angels, when they are the ſpirits of wicked men, grown up to the height of their natural ſtature in ſpirit; and by vertue of that perfect exerciſe of the rational and intellectual part which *Adam* had in the body, he had a capacity to take in the knowledge and diſcerning of things immediatly from the inward viſion repreſented to him by the miniſtry of Angels; he had alſo an intuitive proſpect into the nature of all viſible and bodily things in their cauſes, without being beholding to the report given by his ſenſes; and as a fruit hereof, we do find Gen. 2. 19, 20. *That Adam gave names to every living creature* according to their nature, by vertue of this his intuitive knowledge which he exerciſed in a way independent upon his ſenſual part, the property of this his ſpiritual and rational part being to act, as in the body, or as out of the body, that is to ſay, to ſerve it ſelf of the uſe of its bodily ſenſes, or not, according as they conduce to the furthering and bettering him, in his true and right diſcerning of things; man then hath a perfect, compleat, intellectual and rational life ſpringing up in him, which is ſo far from being leſſened or interrupted by death, and the laying down of the uſe of his bodily life for a time, that it never comes to its full and mature perfection until then, and as a conſequence hereof, the body be re-aſſumed incorruptible. In this property and operation of humane life, man bears the figure and image of the witneſs of the Holy Ghoſt.

Thus we have deſcribed what man is, in his eſſential parts and operations, in order to fit him for that communion and

converſe with God, deſigned unto him by the two Covenants; unto the firſt of which he was actually and perfectly qualified, as he *became a living ſoul*, and did bear *the image of God*, in and upon his natural man, as *the firſt Adam, being of the earth, earthy*. But unto the other, man by his creation was no otherwiſe qualified and prepared, then as he was ſet up in ſuch a being as was capable by a farther workmanſhip of God to arrive unto and attain the glory and everlaſting perfection of the new and ſecond covenant: without which, all that was done unto him yet, by what he had received from God in his creation, if left to his own freewill, would but redound to his greater miſery, and more righteous condemnation, before the judgement ſeat of Chriſt, through his own default.

This finiſhing and compleating work of God upon man was reſerved to be Miniſtred to him on the ſeventh day, whereby a far higher and more exalted capacity of mind and operation was to be added to him for the enabling him unto an everlaſting happy and compleat communion with God. This is that which in his firſt ſtate was wanting, and could not be obtained by him but as the free gift of God, then propounded to him in *the tree of life*.

This ſecond and laſt ſtate of perfection held forth unto man from the beginning, in *the tree of life, in the midſt of the Paradiſe of God*, is deſcribed by the Apoſtle *Paul*, 1 *Cor.* 15. 44, 45, 46, 47, 48, 49. where he ſets it up in contra-diſtinction to the firſt and earthly make of man by his creation (ſhewing it to be that *life and immortality which is brought to light* in Chriſt as *the laſt* Adam, *the Lord from heaven and quickning ſpirit*) calling it the *ſpiritual body* (as that in which the power of this endleſs life was comprehended) comparatively with the *natural body*, wherein the perfection of *Adams* mutable and corruptible life conſiſted, ſaying plainly, that there is this *ſpiritual body and heavenly image in the laſt Adam*, as well as that *natural body and earthly image in the firſt: howbeit that is not firſt which is ſpiritual but that which is natural, and afterwards that which is ſpiritual*: the firſt being the life of perfection that was found

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in the earthly *Adam*: the other being that which was brought to light in the heavenly by his reſurrection from the dead: and therefore *as is the earthly, ſuch are they that are earthly; and as is the heavenly, ſuch are they alſo that are heavenly.* And in reference unto ſuch as are the right heirs of ſalvation, it is ſaid, *as they have born the image of the earthly, ſo ſhall they alſo bear the image of the heavenly,* and have their natural or *vile bodies changed and faſhioned like unto his glorious body,* by him *who through his mighty power is able to ſubdue all things uno himſelf.*

And if we deſire to be ſatisfied how this change and tranſlation out of the one perfection and image into the other is to be effected; he poſitively aſſerts, that it is brought upon man as the fruit of Chriſts reſurrection, or Miniſtry of Gods ſecond appearance, by and in him, which rends the firſt veil, and brings down the firſt Tabernacle of *the natural body* into the grave with Chriſt, whence it ſprings up *clothed upon with this houſe from heaven, its ſpiritual body,* by means whereof, *this corruptible puts on incorruption, and this mortal puts on immortality, and death and the grave are ſwallowed up in victory.*

This change and tranſlation was (as we have ſaid) propounded unto *Adam* as the end of his creation, and was figured out to him in *the tree of life*; and by the twofold exerciſe of life and ability of mind, ſet up in their perfection in in him by creation, he was indued with a power improveable in the uſe of the means God afforded him, to be at leaſt in a tendency unto ſo glorious an end, and diſpoſed in ſuch a poſture and frame of ſpirit as God required in him by the firſt covenant, in order to this farther work which on the ſeventh day God would make known and impart to him.

What God herein required from man, was ſignified unto him by *the tree of knowledge of good and evil,* and the prohibition accompanying the ſame, which was, *not to eat of the fruit of that tree.*

In this *tree of knowledge of good and evil* man had the ſight of him-

himſelf in the exerciſe of his natural life and operations appertaining unto him as he *became a living ſoul*; in the well or evil uſe whereof he might arrive unto the experience of the ſupream good held forth to him as the end of his creation, the endleſs life that was to follow; or elſe he might come by the forfeiture of the preſent good he enjoyed, to know the evil of a much worſe condition then at firſt he had: for the avoiding of which, and to continue in a poſture meet to receive the other, God required him in the ſtate of innocency to abide in a waiting frame of ſpirit, as *a ſojourner and ſtranger* in the midſt of his preſent enjoyments in the earthly Paradiſe, that ſo through his patient forbearance from taking up his Reſt, or terminating his delight in ſeen things, he might preſerve in himſelf an unengaged, unprejudiced ſpirit to what was yet behind of the counſel of God to be communicated to him, as to a more excellent attainment and inheritance to be exhibited to him in the light of the approaching day of the Lord, the beamings forth whereof, as conſidered in type, were already preſent.

CHAP.

CHAP. VI.

Concerning the fall of man, the ſteps and degrees to it, with the bitter fruits and conſequents thereof.

BY what hath been ſaid of mans Creation, it is undeniable that God made him perfect, though the perfection of his eſtate was mutable or ſubject to change, and therefore not the Reſt from all eternity deſigned him by God: ſo that man in this firſt perfect ſtate had that ſtill wanting which was the finiſhing and compleating work to what he at preſent enjoyed: howbeit, that which was wanting unto man, did no way cauſe or neceſſitate his fall: but that (as we ſhall ſhew) proceeded from the ſuggeſtion of Sathan and *enticing of his own luſt; which luſt when it had conceived, brought forth ſin: and ſin when it was perfected brought forth death*; although man in this eſtate was well and ſufficiently armed and provided againſt it, if he had followed the directions given him by God.

For in this natural conſtitution of *ſpirit, ſoul and body*, which man obtained by creation, his underſtanding, will and affections were all placed in their true rectitude and proper ſubordinations; his rational and his ſenſual mind were ſet in right tune and harmony together, diſpoſed and fitted to the bringing forth of all manner of righteous and holy operations anſwerable to the *image of God wherein he was created*: which contained as much of divine light and manifeſtation, as

man, in his earthly capacity and first make, could take in; amounting but to a shadowy representation of Gods mind, and a sight of it, but in part; in order to prepare him to receive more, by a second and new creation on the seventh day, when he should have been admitted *within the veil*, to have beheld Gods *very similitude* open, and bare-faced, conversing with him *as friend speaks with friend*.

Now man (being thus furnished with a reasonable soul and all the excellencies of its operations before described, with freedom of will to choose the good and refuse the evil, honoured also with a soveraignty over the creatures) in this fair posture of preparation to receive more, was nevertheless seduced, ensnared and made a prey of by Sathan, sin and death, to the rendring (as it were) abortive all that work which was already passed upon him, and to the letting in of sin and death, with the deserved curse and wrath of God, through him, as through a door, upon all his posteritie.

The occasion of this was twofold: First the present enjoyment of good from God under the ministry of the first covenant, the fruit of which, to the eye of flesh and blood even at its best, was so glorious, and appeared so beautiful and desireable, that man was easily perswaded that it was the best and highest attainment hee needed to look after; and thereby, through Sathans subtilty, rendred secure and negligent as to the use of means given by God to carry him on, pass him through and conduct him out of this his corruptible state, as from glory to glory, into the power of an endless life (without the intervening of sin) to the full and perfect securing of mans nature from all prevailing power of sins assaults for ever; which was not done by creation.

The second occasion of mans fall, was the freedom of his will, wherein the judging and desiring faculties of his mind were entirely committed by God to his own free motion and operation, upon the terms of the covenant he was brought into with God; which was, to be dealt with according unto his works, to be rewarded with life or with death, as he should rightly

rightly order or abuſe this liberty of action with which God had inveſted him by way of tryal and probation. That man had ſuch a power of free-will as this,

Firſt, the nature and tenor of the Covenant he was taken into, doth demonſtrate; which is conditional in reference to the works of man; And God throughout deals with man under that Covenant according to his works, ſtrongly thereby aſſerting them to be mans own; ſo as the very reward which comes thereby, is accounted to him of debt, even the thing which his own action (as left alone unto himſelf therein) hath brought upon him, and entitled him unto.

Secondly, without ſuch a power of free-will, mans firſt eſtate could not have been mutable, at leaſt could never have changed into corruption; for if it had been neceſſary to him to have ſtood, he could not have fallen; and if it had been neceſſary to him to fall, God had thereby made himſelf the Author of ſin, which could not be.

Now the power it ſelf wherein mans free-will conſiſted, was the free uſe and exerciſe of his judging and electing power of mind, either in reference to good or evil, as it ſhould be preſented to him, and come before him in a way to be by him decided and determined as his deliberate act and reſolution, which *Paul* calls, 1 *Cor.* 4. 3. *mans judgement*, or *mans day*.

Adam had then this honour given him by creation, to exerciſe his humane judicature, or *mans day*, not only upon all the works of Gods hands already made in the ſix daies, and preſented before him in *Eden* the garden of God; but he had alſo as in proſpect and contemplation, what was yet behind and to come: both which being the object or ſubject matter that *Adam* was to paſs his judgement upon, God was pleaſed by way of precaution and premonition to forbid him to fix his eye and his deſire upon *things ſeen, which are temporal* and fading; there being a reſerve of *unſeen things*, as an *enduring ſubſtance*, to be imparted and communicated to him on the *ſeventh day*.

That which *Adam* was forbidden, was not ſimply to for-

bear the uſe of his free-will, but the evil and unlawful uſe of it, as (through an unwiſe diſcerning, and erroneous judging between the preſent temporary good which he ſaw, and the future durable excellency of the things unſeen, and but in hope) there did ſpring up an inordinate coveting and deſire in him after the retaining of the firſt, to the deſpiſing and rejecting of the ſecond; preferring the viſion of God in part, and as under a vayl, before the full and compleat view of his glory unvayled.

To induce man unto this, the Serpent employed all his power and ſubtilty, contributing all the influence he could from his and the fallen Angels example herein; which (together with the aptneſs in the natural deſire of man to be enticed this way to *ſerve his own belly*, rather then the Law and Command of God, and to gratifie his natural appetite, rather then ſhew his obedience to Gods voice) did prevail with him to eat the forbidden fruit, whereby the door was ſet open for ſin and death to enter upon himſelf and all his poſterity.

That which remains yet to be declared on this ſubject, is the poſſibility which *Adam* had in the ſtate of innocency, to have made a right uſe of his free-will, ſo as thereby to have done what God required him to do, by the firſt Covenant. And (by the way) when we ſpeak of this Covenant in reference to the ſtate of innocency, it is to be underſtood for the ſame thing with the law of nature, under which *Adam* was created, and hath this difference in it from what it was afterward (when diſpenſed by the name of the Law under *Moſes* miniſtry, and called, *Heb. 9. The firſt Teſtament*; receiving its renewal from the blood of Chriſt) that as it is the law of nature, it requires mans perſonal righteouſneſs and holyneſs to be continued in, even the preſervation of mans nature in the ſinleſs ſtate wherein he was created, as the condition of keeping up and maintaining that ſort of union and communion between God and him; though not therein to reſt, but to be ready to be carried on by God into a ſure, unmovable and fixed

ed ſtate of life, from whence there is no poſſibility of falling: Whereas the ſame Covenant, as it is the Law or firſt Teſtament, though in effect it requires the ſame thing of man, yet it is in reference to the ſacrifice of the Redeemer, by the vertue of whoſe blood the Covenant is not only renewed, but kept from being broken, until through wilful provocation there remain to man *no more benefit by that ſacrifice for ſin*, *Heb.* 10. 26.

That then which was poſſible for *Adam* to have done in the ſtate of innocency, was ſo to have made uſe of the power given unto him by his free will, as to have walked faithfully with God, according to the light he had received; and therein to have abode in the earthly Paradiſe of his ſinleſs nature, as Chriſt commanded his Diſciples to do in the earthly *Jeruſalem*, until the further effuſion of the Spirit, or pouring out of the Holy-Ghoſt upon them: which further miniſtry was figured out unto *Adam* in the *tree of life*, and the true Reſt reſerved by God yet to be more fully revealed unto him on the ſeventh day, when the marriage union between Chriſt and him upon the terms of the new and everlaſting Covenant, was to have been contracted and celebrated; whereof the inſtitution of Marriage in the beginning, was alſo unto him an earthly figure.

So that this we ſay as the reſult of all; That by the power of pure and incorrupt nature in the firſt *Adam*, he could never have wrought himſelf into the ſtate of ſalvation, nor have *entred into the true Reſt*, or procured an *inheritance incorruptible and undefiled*, this being reſerved to the work and power of faith, that was yet to be revealed to him, as the means to tranſlate him out of his holy, corruptible and mutable ſtate of the firſt Covenant, into the moſt holy, incorruptible and immutable ſtate of the ſecond and everlaſting Covenant; and this without ſin (or forfeiture of the good he had in preſent poſſeſſion) to the advantage of himſelf and all his poſterity.

But if it be here objected, That if the power of nature

could not do this, it could do nothing, and was of little avail to *Adam*; the Answer is, It was of great profit and avail to *Adam*, if he had made the right use thereof. For first he might by the power thereof, have kept out the entrance of sin for the present, until by being armed with a higher & greater power, he might have for ever shut the door upon it and excluded it. Secondly, he might have preserved in himself an unengaged and unprejudiced spirit against the approaching dawnings and breakings forth of further and higher light; and in that ready, silent, waiting posture, have diligently attended upon the means that were to be exhibited to him on the seventh day to lead him into rest; which was the further preaching and holding forth of the Word of life by the voice and ministry of Gods second appearance, which did bring its own saving power along with it, to have begotten that *precious faith* in *Adam*, that should have interested him in those *precious promises*, whereby he might have been *made partaker of the divine nature*, and have had the power given him to have become the Son of God in the new Covenant through believing, and so heir of that salvation which by nature could not be obtained.

But *Adam* neglecting the opportunity by God put into his hands, and hearkning to the voice of his wife, and seducement of the Devil, did justly fall under Gods displeasure, and was made a sad spectacle thereof in himself and in his posterity, *who are now by nature children of wrath and disobedience, a habitation of Devils, a hold of every unclean spirit*, and Cage of every unclean and hateful bird; yet not left in such a desperate state, but that by the blood of Christ there is remission of sin to be obtained, and a restauration capable to be wrought out.

CHAP.

CHAP. VII.

Shewing, that God on the ſeventh day ended the works which he had made, and produced the Reſt and fixed eſtate appointed to the firſt creation; which Chriſt the Mediator, as he is the Miniſter of Gods ſecond appea. rance, is the Author and Accompliſher of.

THis Sabbathiſm or Reſt of God was a ſtate of glory and exaltation, which was remaining unto the firſt works (whereof the principal are men and Angels) to be made partakers of, and into which they were capable to be led and taken, or from which to be denyed and excluded, as in righteouſneſs they ſhould be judged by God, to have rendred themſelves worthy or unworthy by *the deeds done by them in the natural body or ſtate of life*. The extent and latitude whereof as to men, is declared by the Apoſtle *Paul*, 1 *Cor*. 15. where he comprehends under that term the whole life and operation of the natural man as he is *a living ſoul*, in compariſon with the whole life and operation of the ſpiritual *man or heavenly* Adam, *as he is made a quickning ſpirit*, and contains in him this glorious change under the term and expreſſion of the *ſpiritual body or heavenly image* to be wrought out in man, through the reſurrection from the dead, in conformity to the perfection or glory of this laſt *Adam*.

This change, as well in reference to Angels and men, as the reſt

reſt of the creation (which are alſo to be *brought from under the bondage of corruption, by the means hereof, into the glorious liberty of the ſons of God*) is the effect of the miniſtry of Chriſts ſecond appearance, which hath been in operation from the beginning, diſpelling the *night*, which did precede it, which is *now far ſpent, ſo as this day of the Lord is at hand*, ready to be revealed in the compleat victory and conqueſt it hath obtaind over all the oppoſition and reſiſtance, with which Angels and men have gone forth againſt it from the time of their firſt defection from God, unto this day.

That which in this place is proper for us to treat of in reference hereunto, is only to ſhew what change might & would have been wrought upon the righteous and holy beings of angels and men by the influence and power of this ſecond appearance of God in the face of the Mediator, actually ſhining forth on the ſeventh day, if the fault had not been in themſelves: by reaſon whereof, inſtead of this glorious and bleſſed change, they brought upon themſelves a ſtate of ſin and death, wherein by the power of this all-ſearching light and preſence of Chriſts ſecond appearance, they were detected, convinced, judged and condemned.

The effect which is produced by the power of Chriſts ſecond appearance upon the *natural body* or firſt conſtitution of being in Angels and men, is called in Scripture a *new creation* (and doth indeed require the putting forth of *an exceeding mighty power*, *Eph.*1.19. for the effecting thereof; even beyond (if it were poſſible) that that was declared and exerciſed in the firſt creation or the making of all things out of nothing) which conſiſts in a change and tranſlation that is given unto Angels and men in the beings they have already received, through the power of a reſurrection; wherein their firſt beings are not annihilated, but altered and made other then they were at firſt, as they are rarified, exalted and made to receive by way of ſuperinduction, a better and more excellent form and glory, in harmony with which, they are ſo far from loſing what they had, that they receive their own again with uſury. Therefore

it

it is deſcribed by the *putting off the old, and putting on the new, without being found naked* or deſtitute of the being and righteouſneſs they had. In it *old things indeed paſs and are done away*, as they are corruptible and mortal, ſtanding ſingle upon the firſt root: but they are brought forth and reſtored again, upon a new accout, without having totally or finally ceaſed to be; as it fares with the natural body, in the loweſt and moſt literal ſenſe it can be taken in; it is not ſo properly new created at the reſurrection as raiſed up and exalted into a better tenure and exerciſe of the ſame life and operation, then at firſt it had, as is evident in the body of Chriſt himſelf, giving the demonſtration thereof fourty daies together, whilſt he was upon earth, between his Reſurrection and Aſcention.

This is the END which comes and takes its place, after that to the natural eye of Angels and men, all things appeared to have had their finiſhing, by reaſon of the good eſtate of being, which they judged themſelves to be already brought into, and in poſſeſſion of: And indeed this was ſo truly and really a ſtate of good and of perfection in its kind, that God himſelf acknowledged it to be ſuch, by a general approbation of all thoſe firſt works of his hands. However, as good as it was, it was mutable, fading, wearing off, and vaniſhing away, in the principles of its natural body, and firſt viſible conſtitution, as it is ſaid, Heb. 1. 10. 11, 12, *Thou, Lord, in the beginning, haſt laid the foundation of the earth, and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed*: evidently aſſerting the change they were ſubjected unto by God from the beginning: not (as we may ſay) *willingly but in hope*, or in reference to a better ſtate of being intended of God through this change to be brought upon them by Chriſt, conſidered in his ſecond appearance, ſitting on the Throne, as is in the ſame chapter declared, ver. 8, 9. *unto the Son he ſaith, Thy throne O God, is for ever and ever; a ſcepter of righteouſneſs is the ſcepter of thy Kingdom; thou haſt loved righteouſneſs and hated iniquity: therefore*

God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows. So that it is not without cauſe, that the Apoſtle *Paul* ſaith 1 *Cor.* 15. that the *natural body is ſown in corruption*, in order to be *raiſed in incorruption.* Where corruption ſignifies no more then that mutability or changeableneſs which the firſt creation was ſowen in, in its innocent and good eſtate of being, capable to be made better by being clothed upon with what is more excellent, or to decline and ſink down into a ſinful corruption and in that to become unchangeable, in which as in *chains of darkneſs, the wicked are detained nnto the judgement of the great day: no more place or change or repentance being left unto them.*

And in this, as in one chief particular, the weakneſs of things in *the natural body* or firſt creation doth appear (notwithſtanding the good and perfection it was ſet up in) which was common and univerſal to all that was made in the ſix daies.

But ſecondly, there was a faultineſs and weakneſs, which the Scripture acknowledges incident to this innocent ſtate, which properly and only refers to Angels and men (as made under the firſt covenant) reſpecting the operation of their minds and inward powers, wherein they were fitted and prepared for meetneſs of converſe with God, under that covenant: which faultineſs is ſpoken of, *Heb.* 8. 7. 8. in the caſe of men: which compared with *Jude ver.* 6. ſhews that the Angels alſo were comprehended under the ſame.

This faultineſs ſprang up partly from the terms of the firſt covenant requiring the creatures continuance in all things commanded, under pain of the curſe: which terms though good and juſt to be impoſed by God upon them, yet were capable of being ill made uſe of by the creature; as it is ſaid, 1 *Tim.* 1. 8. *The Law is good, if a man uſe it lawfully*; importing, that what was good in itſelf, and in its firſt inſtitution, might by the unlawful and contrary uſe made of it, become evil to them who ſo abuſed it.

2*ly* This faultineſs ſprang up alſo from the creatures weakneſs,

neſs, as not long able to bear the glory of its firſt ſtate with ſobriety of mind, occaſioned by the good and perfection already received, which it thought could never be valued at too high a rate; ſo that it judged itſelf enabled thereby to do all that God required and commanded, in the wiſdom and ſufficiency already communicated and imparted to it; which weakneſs and miſtake in the creature was not cauſed by its creation, nor came neceſſarily from it, but occaſionally and accidentally, by the creatures voluntary overvaluing and over-truſting in the ſtrength and power received, putting more ſtreſs upon it then was meet, and putting it to other uſe then God intended it. Whence it is ſaid, *Rom.* 8. 3, 4. *what the law could not do, in that it was weak through the fleſh*, it pleaſed God *to fulfil, by ſending his own Son in the likeneſs of ſinfull fleſh, and for ſin condemning ſin in the fleſh.* For through this weakneſs ſin made its entrance, which weakneſs and faultineſs therefore in all the reſpects before mentioned, was that which God thought requiſite to provide againſt, and ſupply, by the ending and finiſhing hand which he reſerved to put unto the work he had made on the ſeventh day, by tranſlating the creature (without the intervening of ſin) into that Reſt and incorruptible ſtate, which was the true end for which the firſt creation was brought forth, and unto which it was appointed to ſerve and be ſubject, in the changeable condition it was at firſt ſet up in, as the means to bring all things into their everlaſtingly good or bad eſtate, fore-known unto God from all eternity: who therefore in his wiſdome thought meet, that the *natural body ſhould be firſt, and then the ſpiritual: and that the natural body ſhould be ſowen in weakneſs, corruption or mutability, that it might be raiſed in power and in incorruption, and ſo be made a ſpiritual body*, and brought into its true Reſt, if through the creatures own default it fell not ſhort, & came to be excluded.

For though it may be objected; that God, who did eternally foreknow all events, and who thoſe were that ſhould be everlaſtingly ſaved, or everlaſtingly periſh, would ſeem by this way of his ordering of things in the

firſt creation, to be very acceſſory to the ſin and fall of Angels and men, ſeeing it was in his power to have made them otherwiſe, not at all ſubjected to this weakneſs; it is very true, God could have made them otherwiſe; but when both in wiſdom and juſtice, he thought fit to make them thus, *who art Thou, O man, that replieſt againſt God?* And how unſeemly is it for *the veſſel to ſay to the potter, why haſt thou made me thus?* (that is ſubject to ſuch mutability and weakneſs, as may end in everlaſting contempt and miſery?) ſeeing that God puts no influencing neceſſity upon thee, either by his decree or otherwiſe, but leaves thee to the free motion and choiſe of thy own mind and will herein: and for this very reaſon made thee a creature indued with free will, that no turning of the ſcale towards thy miſery and ruine might proceed from him, but from the moving and *enticing of thy own hearts luſt*; which ſtate alſo miniſtred occaſion to thee by the weakneſs and mutability thereof, to have looked after that better ſtate that was provided and was approaching, even ready to be revealed, whereby all the faultineſs of thy firſt ſtate might have been remedied, and ſuch a change attained unto, as was more worth then all the hazard and loſs that lay in the way of coming to the enjoyment of it, amounted to.

The wiſdom and juſtice then of God is very perſpicuous in ordering that ſtate of things which by creation was firſt brought forth, as a preparatory and fore-running diſpenſation to the glory of the ſpiritual body, that was to follow and ſucceed. And the folly and weakneſs of Angels and men is very inexcuſable, that in this eſtate made ſo bad uſe of thoſe gifts and communications of God, ſo freely received from the hand of a bountiful Creator, as to make him weary of giving more, and repent (as it were) of what he had given already, in that it was ſo ſhamefully abuſed by the receivers thereof, as to *reproach the maker, and provoke him to exclude them for ever from the true Reſt.*

Now what this ſecond and more excellent ſtate is, into which the creature is to be tranſlated, may partly be underſtood

ſtood by the oppoſite weakneſs and faultineſs in the other, that hath been already opened, foraſmuch as it contains in it the full cure and remedy thereunto, and in general doth procure a full redemption unto the natural body, out of its firſt bondage of corruption and mutability, in all reſpects, which therefore the *whole creature waits for*, Rom. 8. 19. but as for the manner and particulars of that glory wherein they ſhall be brought forth, we are to wait *till thoſe times of refreſhing that ſhall come from the preſence of the Lord for this reſtitution of all things* do themſelves give the explanation thereof in viſible characters.

But that which lies moſt properly before us in the matter we are now handling, is the conſideration of what that change is, in reference to the inward, intellectual, and rational powers in Angels and men reſpectively; who having received at the firſt, immortal and inviſible ſubſtances, as hath been ſhewed, are not in the eſſential parts of their firſt conſtitution to be annihilated, but the Angels are ſtill ſpirits and *flames of fire*, and men do ſtill conſiſt of *ſpirit ſoul and bodie*, retaining the powers and operations incident and proper thereunto, after that they have paſſed by a conſiderable and irrevocable change, through *the reſurrection from the dead, into everlaſting honour, or everlaſting contempt.*

That the perfection of Angels and men, which was communicated to them by creation, was mutable and corruptible, is generally confeſſed and experienced; likewiſe is it as little to be doubted but that the inſtability and change in both by their ſin and fall did proceed from that freedom of will & proper motion of their own which they were enabled to exerciſe according to the firſt conſtitution and natural frame of their minds and ſpirits, wherein they poſſeſſed an arbitrary, independent and free exerciſe thereof without any interruption by God, who was pleaſed to ſuffer this for his own moſt wiſe and holy ends, intruſting them with what they had received, to uſe and employ it for the glory, and in the ſervice of their Creator, and not to ſerve their own private luſts and intereſts therewith.

In this honour and truſt received from God, it would well have become as well Angels as men, to have found themſelves not a little burthened under the ſtraits and difficulties attending the right managing ſuch ſoveraignty and arbitrarineſs of power, which ſeems ſo much above the weakneſs of meer creature-beings, that until God take them into ſuch intimacy of union by the ſecond Covenant, as not to leave them alone in the exerciſe of this power, they are every moment ſubject to miſcarriage in the uſe thereof.

God therefore was willing to take a Riſe from hence to diſcover to the creature the needfulneſs of its being taken out of this wavering ſtate, and tranſlated into the permanent glory that was to follow; whereby to ſecure it in the midſt of all its preſent excellency and perfection, from deſtroying itſelf by forfeiting and loſing all that it had already attained; and to ſet up in the creature a houſe and an abiding place for himſelf, wherein he may reſt for ever, *Eſai. 66. 1.* when *all things that his hands had made, and are ſaid by him to have been*, by virtue of the firſt creation, came ſhort of ſo glorious an end and uſe, as left to themſelves, and were by him laid by as unregarded.

That then which God had in his eye, and which his heart and regard was ſet upon, conſiſts in a frame of ſpirit and mind reſerved by him to be brought upon Angels & men, that ſtood in direct oppoſition and croſs conſtitution unto this, eminently ſhining forth in the crucified ſpirit of Jeſus the laſt *Adam*, which God by the vertue and means of his death and reſurrection, deſigned to ſuperinduce upon the natural beings of Angels and men, as in the way of a new creation, before which the old ſhould vaniſh & wear away. This, *Iſa. 66. 2.* is lively ſet forth, where, to thoſe expreſſions, *all theſe things hath mine hand made, and all theſe things have been*, the Holy Ghoſt ſubjoyns, *but to this will I look, even to him that is poor, and of a contrite ſpirit, and that trembleth at my word.*

The like is to be found, *Pſal. 109. 16.* where *Judas* and ſuch enemies unto Chriſt are propheſied of, as *perſecuted* the

the poor and needy man, that they might even ſlay the broken in heart. This poverty, needineſs and brokenneſs of ſpirit, is that which Chriſt cals bleſſed (*Mat.* 5. 3. ſaying, that *theirs is the kingdom of heaven*) being ever accompanied with a purity, and a *purifying* through *faith*, whereby they come *to ſee God*, v. 8. This was that which *Chriſt told the young man was yet wanting to him, that had kept the commandments from his youth*, and is the *ſtrait gate* that all muſt *enter at*, that come *into the true Reſt.*

This is effected only by believing and partaking with Chriſt in *conformity with him in his death*, and is a making of us *weak with Chriſt*, amounting in the end to a perfect diſenabling of the mind (wherein this ſpiritual and bleſſed change is wrought) to exerciſe that arbitrary, independent, free and proper motion of its own, before mentioned (in the ſingle light and life of the creature-excellency and perfection, communicated and enjoyed by the miniſtry of Gods firſt appearance under the firſt covenant) which is apt to puff up, and lead the creature to an unwarrantable boaſting and glorying in the firſt light and voice of God, *Iſai.* 40. 3. *the word of the* BEGINNING. *Heb.* 6. 1. without ſtaying for the glory of the word that comes in the end, and is to follow by the miniſtry of his ſecond appearance: which ſecond *voice cries*, *Iſa.* 40. 6, 7, 8. *All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it; ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever.*

Through this puffing up and heightning property that is incident to the natural frame of mind in Angels and men, ſo ſoon as they come to the uſe of this ſhadow of divine ſoveraignty, ſet up in them by the exerciſe of their own free-will, *their luſt* preſently finds ſomething to work upon, and is ready *to conceive and bring forth ſin*: whereas the contrary poor and needy frame of ſpirit, is ſet up by God in Chriſt for the cure and remedy hereunto: by reaſon whereof as we

may

may find *John* 14. 30. when the *Prince of this world came, he found nothing in him.*

The effects then of Chriſts ſecond appearance, cauſed by the dawning light of that day upon the natural beings of Angels, are,

Firſt, *the hiding and covering of their faces*, as thoſe with whom God might juſtly find fault, if they ſhould by any thing they had received glory in his ſight: and,

Secondly, the ſenſe of the weakneſs and fickleneſs of their firſt eſtate, and thereupon a waxing weary of the burthen they were under, whilſt they were left by God to ſuch an arbitrary independent exerciſe of mind as they were intruſted with in their operations under the firſt Covenant: and therefore,

Thirdly, it did cauſe them *to ſing and ſhout for joy*, to ſee the remedy and cure which was brought hereunto by God, through the power of the Croſs of Chriſt; when they came to diſcern, that upon *this corner ſtone* the foundations of the firſt creation were faſtned, and the inſtability thereof healed and helped. This they found to be *the Lords doing, and it was marvellous in their eyes:* the ſight whereof they obtained on the ſeventh day, *the day which the Lord made*, in which they did *rejoyce and were glad*, Pſal. 118. 22, 23, 24.

Here was the joy of the good Angels, when (by the manifeſtation of the true Reſt, revealed in the face of the Mediator, the Lamb ſlain from the foundation of the world) they came with a holy curioſity to *pry into the ſufferings of Chriſt and glory that was to follow*; who though he were not yet exhibited but in promiſe, & ſeen by them, as ſubſiſting in his head, the word of life: yet by a diſcerning agreeable to that of faith in man, they had a ſight of him as the *ſeed of the woman*, that was to come, and knew him to be the *Son, by whom God made the worlds, and who was the brightneſs of Gods glory, and expreſs image of his ſubſtance, who upheld all things by the word of his power*; and through the ſacrifice of himſelf, was to *ſit down on the right hand of the majeſtie on high*, and thereby *obtain a more excellent*

excellent inheritance then they, concerning whom as the *firſt-begotten* they had *received this charge from God, Let all the Angels of God worſhip him.* So then through faith in the death and Reſurrection of Chriſt, as the Mediator, ſet up from everlaſting, the Angels by the power of Chriſts ſecond appearance came to the ſight of the *heavenly Image* and perfection of the *laſt Adam*: unto which they were in their places to bear a conformity in the true *Mount Sion and heavenly Jeruſalem*: where the Elect and holy Angels are to have their reſidence, howbeit in ſtation inferiour to the *Church* or *general aſſembly of the firſt-born, whoſe names are written in heaven*, and who are the Lambs Bride and wife, whilſt the Angels are but *friends of the Bridegroom*, and admitted into the ſecrets of the Bride-chamber; whoſe conformity to Chriſt in this his ſpiritual body or *heavenly Image*, changes their natural frame of minde into the like ſpiritual & heavenly-mindedneſs with their head, whereby there is conſumed, taken away, wholly removed and aboliſhed, the power and exerciſe of their firſt, arbitrary, and ſelf-diſpoſing property of mind: which now being quitted through voluntary reſignation, they have in the room and place thereof, by a tranſlation and engrafture into the ſpiritual life, will and mind of their head, the life and motion of all their natural powers more excellently then before, in a ſtate of life, incorruptible and unchangeable, being now throughout partaking and co-operating in a joynt way of life with their head, who before ſtood ſingle and alone in their natural motions and operations.

Through the refuſal and want of this change to have been wrought out in them, the wicked angels fell and ſet up for themſelves, in a fixed enmity and oppoſition of ſpirit hereunto. And this ſhall ſuffice to have been ſpoken, in reference to the change that is wrought out in the good and Elect Angels.

In the next place, we are to conſider the change that is hereby wrought upon the natural being of man, conſidered as a *living ſoul*, which *Adam* ſhould have experienced without

falling, this being appointed by God as the only effectual means to bring him into a fixed and durable ſtate, which *ſtability* is ſaid, *Rom.* 11. 20. *to come by faith*, through the operation whereof man ceaſes from the power of ſtanding on his own bottom, for the *ordering and directing of his ſteps*, by the motions of his natural mind (which he is enabled to by the firſt Covenant, conſidered either as it was firſt given at his creation, or as ſince renewed by the blood of Chriſt) and is made the ſubject in his underſtanding and will (now crucified and reſigned) wherein God himſelf joyns in the exerciſe of this power with him, *working in him both to will and to do of his own good pleaſure*, in ſtead of leaving it to the good pleaſure of man, who nevertheleſs is a free *and willing co-worker with God, in this day of Gods power*: whence it appears that *Adam fell through unbelief*, and for want of being kept in his innocent ſtate *through the power of faith, unto ſalvation: without which* the Scripture ſaith *it is impoßible for any to pleaſe God*: no, not for *Adam* himſelf in innocency. For though whilſt he ſtood, he did that which was juſt and right, as the righteous man, *Ezek.* 18. yet in all this he was converſant only about natural good and righteouſneſs, the acceptation whereof depends upon its continuance, and is ſuch (by way of compariſon) as renders any acceptable to the Magiſtrate that keep his laws; whereas the filial obedience that is performed to God through beleiving, anſwers the very love and complacency of God in a way of intimate friendſhip, as proceeding from the *man that is made after Gods own heart, and is bleſſed in himſelf and in his deed. But as many as are of the works of the law are under the curſe, as it is written: curſed is every one that continueth not in all things wch are written in the book of the law, to do them.*

And as thus it was with *Adam* in his righteous and holy ſtate wherein he was created, ſo is it ſince with all thoſe ſons of *Adam* that are of the *works of the law*, and are made *living ſouls* again, in their meaſure and degree, by the renewal of the firſt covenant upon them, in the blood of Chriſt, through which they are brought into that which *Jude* cals a ſtate of

common

common ſalvation, obtained as through the *ranſom which Chriſt was made for all*, v. 3. and which *v.* 5. the children of Iſrael were ſaid to ſhare in, when they *were brought by God out of Ægypt*, and were made to live unto God, by the firſt Covenant, *Ezek.* 16. *Deut.* 32. *Iſai.* 63. 10. yet many or moſt of them *God deſtroyed, and was not well pleaſed with, through their unbelief*, having diſcovered them to be *curſed children, in whom was no faith*, or who, under all the light received, proved bitter enemies and reſiſters of the work and voice of the Holy Ghoſt, calling them to believe and receive the change that was to be wrought out in them, and ſo *enter into Reſt*. This change is comprehended in the life and perfection of the *new creature* and glory of *the ſpiritual body or heavenly image of the laſt* Adam. For ſo it is written, *The firſt man* Adam *was made a living ſoul, the laſt* Adam *was made a quickning ſpirit*; and again, *it is not circumciſion that availeth any thing, or uncircumciſion, but* that which is required, is to be *the new creature*, having *a new name better then that of ſons and daughters* by the firſt covenant: through which we are made *pillars in the houſe of God, never to go out more*, and are *written among the living in Jeruſalem, whoſe names ſhall never be blotted out, dwelling on high, even upon a munition of rocks, where bread, even hidden manna is given, and the waters of the ſure mercies of* David *that will not fail.*

And if we deſire to know what this *new creature* is, it is called *faith, that works by love*, which faith tranſlates man out of the *natural* into the *ſpiritual body*, and is his new-creature-ſtate, wherein the operative powers of his mind, are ſo formed as that he is enabled not only to exerciſe his natural judgement and will in a crucified and reſigned frame, in conformity with the dead body of Chriſt, and as *quickned together with him through the Reſurrection from the dead, and made incorruptible*, but,

Secondly, the believer hereby receives a raiſedneſs of diſcerning and enlargedneſs of his natural mind, anſwering that effuſion of ſpirit upon him, ſurpaſſing all natural knowledge of the uncrucified mind, cauſing him *to ſee as he is ſeen*: *and*

o apprehend that for which alſo he is comprehended in Chriſt Jeſus: rendring him a co-partner and *co-heir with Chriſt* in the viſion of Gods proper and naked ſimilitude, as admitted to behold *the glory that is within the veil*; in which capacity, the ſpiritual ſeed are the bride and *wife of the Lamb*, that are called *to ſit down on the Throne with him at the right hand of the Majeſty on high*: and who by the means of this their heavenly part, do ſo influence and quicken their natural, as that thereby they are enabled *to ſing both the ſong of* Moſes *and of the Lamb* in perfect harmony together, and *to do the will of God in earth as it is done in heaven.*

According to their heavenly part or ſpiritual capacity *they ſit down at meat with Chriſt, in the Fathers kingdom*, & in the other they are *as them that ſerve*, in a ſtate *equal with the holy Angels.*

This marriage union between Chriſt and believers, is ſaid *Rom.* 7. to be their *marrying unto him that is riſen from the dead*, and this through their becoming *dead to their firſt husband the Law:* and *Ioh.* 3. 29, 32, 33. is ſaid to be the *hearing the Bridegrooms voice*, in *what he hath heard and ſeen from the Father*, and *the receiving that teſtimony which no man in his natural* capacity *receiveth:* through which the Saints do *ſet to their ſeal that God is true*, and partake with the Bridegroom throughout in his moſt intimate communications of glory from the Father, as it is written, *Ioh.* 17. 21. *That they all may be one in us, as thou Father art in me, and I in thee.*

Thus we have briefly intimated the change, which, by way of a new creation, is ſet up in Angels and men, *through faith in Chriſt the promiſed ſeed, as he is the laſt* Adam, *and was the Lamb ſlain from the foundation of the world, putting on this ſpiritual body* in his own perſon as *the firſt fruits of life from the dead:* in conformity whereunto every true believer is *in his own order clothed upon with the ſame heavenly image (for as is the heavenly, ſuch are they alſo that are heavenly)* which though they do not ſo attain as to be perfect therein whilſt in the *natural body*, yet they have *the mark* in their eye, and are *preſſing forward for the price of the high calling of God in Chriſt Jeſus.*

CHAP.

CHAP. VIII.

Shewing the conviction and judgement that came upon men and Angels for their ſin and diſobedience, by the ſhining forth of the All-ſearching light of Gods ſecond appearance in the WORD; before which every creature ſtands naked and diſcovered.

BY what hath been already evidenced in the precedent Chapter, it may appear that they certainly do very much derogate from the glory of Chriſt, and proclaim their ſhort-ſightedneſs into his fulneſs and rich grace, that look upon the coming of the Lord Jeſus, the ſeed of the promiſe, as an accidental proviſion only that God had in reſerve, in caſe of the entrance and coming in of ſin; never conſidering that through faith in him, ſin from the firſt might and was to have been kept out; and that there was from the beginning no other way, nor name, nor means whereby the creature could obtain a ſure, ſafe, incorruptible and immortal life, but by faith in Jeſus Chriſt, who was from the beginning the right object of faith unto Angels and men, to have lead & tranſlated them into the true Reſt & Eternal life, without the coming in of ſin betwen, if he had been received and believed on, when he cauſed his ſecond voice and heavenly teſtimony to be heard on the ſeventh day. But foraſmuch as the *word then preached to them did not profit them,*

becauſe it was not mixed with faith, Chriſt (finding this his teſtimony thus ſleighted and reſiſted by Angels and men) reſorts to the other part of the power that is in this heavenly voice, which is, to judge and condemn in righteouſneſs thoſe that ſhewed themſelves diſobedient to it and neglecters thereof.

And here *behold the goodneſs and ſeverity of God*; *ſeverity to them that fell*, and fell wilfully, as did the Serpent and the wicked Angels, by plain direct diſobedience and downright oppoſition to their Head (as alſo yet further by enticing and ſeducing man alſo to his ſin and fall) but goodneſs to man, unto whom he made ſin and the judgement declared by reaſon of the ſame, to be the occaſion in all likelyhood of his and *Eves* converſion; and the reaſon is given why God thus diſtinguiſhed his way of dealing with Angels and men. For the Angels in what they had done, ſinned wilfully, moved by their own malice in a ſelf-hardning fixed way, manifeſtly quitting their *Head*, and their fellow Angels that *followed him to the place whither he looked or intended to go*, whileſt they forſook and turned off from him. But for *Adam* and *Eve*, they were ſeduced and beguiled as over-reached by the Serpent; wherefore as the Apoſtle *Paul* ſaid in the like caſe, when *in zeal he perſecuted the Church*, *The Lord was merciful unto me becauſe I did it ignorantly*; ſo alſo the Lord was merciful unto our firſt parents that were ſeduced and *beguiled by the Serpent*, and was pleaſed to renew his Covenant with them in that bleſſed and moſt excellent remedy, the blood of Chriſts ſacrifice, whoſe vertue now appeared to be as well of force to make up and reſtore what was loſt by ſin and the fall, as to bring man into a better ſtate then he had at firſt: which might (as we have ſhewed) have been done without ſins ever entering or making of this breach: and ſo the inſtability of thoſe firſt principles might have been removed, that wavering condition might have been fixed againſt all the aſſaults of ſin or Sathan whatever, and ſecured from all danger of miſcarrying, through the comming of the ſame Jeſus in the fleſh

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and his *entring within the veil* by *death* and *the reſurrection from the dead*, without being expoſed to the ſhameful and accurſed part of the death of the croſs, which was properly that which was occaſioned by the Fall.

And although it be the ſecret counſel of God which makes the true and general diſcrimination between the objects of his mercy and his ſeverity, wherein *he freely hath mercy on whom he will have mercy, and ſhews ſeverity on whom he will ſhew ſeverity*, yet in the revealed and declared diſpenſation of his will herein unto Angels or men, when he comes to deal and proceed with them either in the way of his mercy and favour, or ſeverity and diſpleaſure, he alwaies obſerves a method of proceedings with them, moſt exactly conſonant unto his juſtice, and conſiſtent therewith: ſo as he proceeds not actually to a final rejection and caſting off the veſſels of wrath, till they have ripened themſelves for the ſame through their own unworthineſs and long *abuſe of his patience*, under full and ſufficient means of light, diſſwading and warning the contrary. Nor doth he ſuffer thoſe that he intends for objects of his mercy, to *ſin the ſin unto death*, or to arrive at that height of unworthineſs as willfully to reſiſt the light of his love, but alwaies prevents this extremity of ſin in them with ſeaſonable diſcoveries of mercy and manifeſtations of his free grace: which ſurely was the meaning of the aforeſaid place of *Paul* when he ſaid, *becauſe I did it ignorantly, I found mercy*; as much as if he ſhould have ſaid, The Lord in mercy would not ſuffer me to come to that height of ſinning for which *he ſwears in his wrath*, thoſe that do arrive thereunto *ſhall never enter into his Reſt*: which is, to do that which all thoſe in ſome ſenſe or other are guilty of, whom God hath determined for ever to exclude from partaking of that union through which only they can enter into the true Reſt, foraſmuch as they have thereby wilfully rendred themſelves unworthy and uncapable thereof.

We are therefore to acknowledge righteouſneſs and truth to be the pillars that bear up the judgements and determinations

tions of God in his moſt ſecret counſels, when from all Eternity he predetermines and deſigns Angels and men to their *uſe and ſervice in his houſe, either as veſſels of honour or diſhonour,* as objects of his *love or hatred.* For *God is true and righteous altogether, and will appear and be found ſo when he is judged,* and when he comes to declare and lay open the grounds of his proceedings toward his creatures, ſhewing himſelf willing to be argued with concerning the ſame: but however *the ſecret of theſe things belongs to God* who is beſt able to give his own account of them in his own time: yet what he hath already revealed, and ſo made appertaining unto us, to caſt our eyes upon, we may and ought to take notice of, the better to ſettle our minds in duty and ſubjection unto him who is *the Father of our ſpirits.*

This then he gives us to underſtand, that he hath ſupplied and provided againſt the faultineſs and waveringneſs of the creatures ſtanding by the firſt covenant, in the ſeventh daies rich grace that was to follow; ſo that *what the Law could not do, in that it was weak through the fleſh, God by giving the promiſed ſeed* in the light and power of the new and ſecond appearance, *fulfilled that which the firſt was not able to carry through, by reaſon of the weakneſs of the fleſh,* or readineſs which is in all natural beings to prefer the light and glory of Gods firſt appearance before his ſecond, and to refuſe the hard condition which appears to fleſh and blood in the obſervation of the duty of the true Sabbath, or ceſſation from its lawful works, when ever it is called thereunto: though the penalty annexed in caſe of wilful refuſal and diſobedience, be the utter excluſion of the creature from the bleſſed end for which it had any being given unto it at all.

Upon this conſideration it is, that God *who from all eternity doth foreſee all things, and foreknow* how univerſally all Angels and men will conclude themſelves under ſin, and do as much as in them lies, utterly to exclude and debar themſelves from the priviledge and mercy of that manner of converſing with him and enjoying of him, which is accepted

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and well pleaſing unto him) doth fore-determine within himſelf thoſe Angels and men by name, that ſhall taſte of his free mercy and love, notwithſtanding all they do to make themſelves unworthy thereof, reſolving, not to ſuffer them to *deſtroy themſelves by their own will*, but to apply an effectual remedy to them, whereby they ſhall be *ſaved to the utmoſt*.

And for the others, *known alſo to him by name*, he doth determine not to ſhew them the mercy and kindneſs which he is pleaſed of his bounty to afford his Elect; but upon condition, leaving them to the righteous rule ſet up in the firſt Covenant, to be proceeded with, according to their works. Wherein notwithſtanding he is pleaſed of his own free accord and good will, to give them all the helps and means incident to that diſpenſation, that are requiſite to enable them to the diſcharge of ſuch a condition: *ſhewing* thereby, *that he takes no pleaſure in the death of a ſinner, but would have all men to be ſaved, and come to the knowledge of the truth*. So that God having thus given a righteous rule to all, which nevertheleſs would be fulfilled by none, through their own voluntary default: if he left all to ſtand or fall by that, he did none any wrong. *And who is there now that can reply againſt God, for freely doing with his own what he himſelf pleaſeth?* and for diſtributing that which is matter of his love and free bounty, upon whomſoever his own good pleaſure leads him to?

In purſuance of theſe eternal decrees was the righteous judgement of God revealed from heaven againſt the Serpent, and upon fallen *Adam* and *Eve*: exactly anſwering unto what was contained in the books or law of the firſt and ſecond Covenant, ſet up in the perſon of Chriſt, declaring *wrath and ſeverity againſt thoſe that were found deſpiſers of the riches of his goodneſs, and after the hardneſs and impenitency of their hearts, had been treaſuring up of wrath againſt the day of wrath*: but *ſhewing mercy to thoſe that ſinned ignorantly, and were beguiled*; ſetting before them the *ſight of the ſon of man that was to be lifted up upon the Croſs, and have his heel bruiſed by the Serpent*,

that whoſoever believeth upon him, ſhould not periſh but have ever laſting life. This Chriſt did,

Firſt, by revealing himſelf to them, as he that was to deſcend out of that ſtate of glory wherein he now lived in and with the Word of life, and was *to be made fleſh, or the ſeed of the woman, by being born of a woman, and made uuder the law:* in which ſtate he was to be *ſubjected to the death of the Croſs*, and to the enduring all that could be brought upon him from the power of the devil or his inſtruments, for the *bruiſing of his heel, the putting of him to death in the fleſh.*

Secondly, by declaring the woman (as he was to be her ſeed) *the mother of all living*, or rather by manifeſting himſelf to be him that was to ſpring up out of her womb, to be the new root, ſeed and head to all living, or of all natural and ſpiritual life that was to be derived to the whole creation of God, upon a new account and tenure, the firſt having failed, and being through ſin and diſobedience loſt (ſo as the whole fabrick thereof might have been diſſolved and ſunk down into ruine and deſolation) if Chriſt now, made this *ſeed of the woman, had not born up the pillars of it*, by vertue of his becoming the firſt born from the dead, and had not ſent forth his ſpirit upon the face of the firſt world, to renew it again upon the terms of the firſt Covenant into fellowſhip and communion with God, as well as from his ſpiritual headſhip derived life and being unto his Church, the ſpiritual ſeed, in and through whom, he was *to make warr with the devil & his ſeed, & perfectly to overcome them.*

Chriſt therefore, as the head and root unto both theſe ſeeds, (as well that by the law and renewal of the firſt covenant *through the blood of his Croſs*, as that by promiſe and the making or conſtituting the new covenant in the vertue and power of the ſame blood) is preached and held forth unto man, in the work of the ſeventh day, as the free and voluntary workmanſhip of Gods hands, wherein *Adam* had cauſe to rejoyce, when the works of his own hands miſcarried and failed, *Pſal.* 82. 5. For *this is the Lords doing, and it is marvellous in our eyes: this is the day the Lord hath made, we will rejoyce and*

and be glad in it, Pſal. 118. 23,24. even to ſee *the ſtone which the builders refuſed, to be made the head-ſtone of the corner*, ver. 22. *both Lord and Chriſt:* Lord of the firſt creation, and *Gods anointed one, made higher then the Kings of the earth*, in his ſpiritual head-ſhip.

This day is *the day-ſpring from on high, that* may ſeem to have *viſited* our firſt parents, to make them *Children of the day and of the light* of Gods new creation on the ſeventh day: who elſe were like to have ſunk irrecoverably into the lowermoſt hell by their works of ſin and diſobedience, in a manner as ſoon as they were created. And as a type or figure of theſe two ſeeds, the natural and ſpiritual, ſpringing both of them up in the beginning from the ſame womb, *Cain* and *Abel* are recorded for us to take notice of: who for a while, were both *worſhippers and ſervants of the true and living God, approaching unto him by ſacrifice*, in teſtimony of their owning and relying upon the blood of Chriſt; but the one doing it without faith (though he were *a man gotten from the Lord*) acting only upon the account of a life derived from Chriſt as head of the natural man, and reſtoring him to the exerciſe of the ſame life in kind (upon the tenure of the firſt covenant which was conditional, *Gen.* 4. 7.) which *Adam* had before his fall: the other doing it through the *obedience of faith, Heb.* 11. 3. or participation of that higher and better union with God in the *new and everlaſting covenant*, for which he was envied and hated by his brother; who by taking in a bitterneſs and enmity from the devil againſt *Abel* the *ſeed of the promiſe*, became thereby the *ſeed of the ſerpent, whoſe latter end was worſe then his beginning*, and who proved the ſubject wherein the firſt enmity was managed by the natural and fleſhly worſhipper and ſervant of God, againſt the true ſpiritual worſhipper, and ſon and heir of eternal life: and who in that ſtate of fleſhly life, was permitted to *rule over his brother*, and bring him into ſubjection unto him, as to the exerciſe of worldly power, as it is written: *unto thee ſhall be his deſire, and thou ſhalt rule over him*, Gen. 4. 7.

Unto both theſe ſeeds, Chriſt, as *the Redeemer and Saviour* propheſyed of, to come into the world and be *born of a woman*, is, in his own perſon, the begetter and deriver of life. And both come as worſhippers of him by ſacrifice, for cleanſing and perfecting their conſciences, and maintaining union and communion between them and God, which through the fall was loſt. And he that is thus propheſyed of, as one to come, *Mich.* 5. 2. is alſo prepared and *ſet up from everlaſting* (*His goings forth having been of old*) though he takes occaſion by the fall of man to reveal himſelf more fully who is the WORD *that hath been heard from the beginning, and hath cauſed the ſound of his voice, and the power of his Rule and dominion to go forth and be obeyed, from the riſing of the ſun to the ſetting thereof, in all ages.* For *the government* of Angels and men *is upon the ſhoulders of this great Councellor and Prince of peace*; Who as he had the bounds of his Kingdoms, and the confines of his dominions ſet out by the Father from all Eternity: ſo was it now high time to declare himſelf in the adminiſtration and exerciſe thereof, upon this foul miſcarriage of the fallen Angels, with all mankind in *Adam*, and to ſhew himſelf to be He *that is the poſſeſſor of all power in heaven and in earth*, and that hath the chief adminiſtration thereof.

This is he ſpoken of, *Iſa.* 49. 2. *whoſe mouth the Lord hath made like a ſharp ſword; who was hid in the ſhadow of his hand, and as a poliſhed ſhaft in the quiver* of the living WORD, *before the Lord called him from the womb of the virgin, and from the bowels of his mother*, ver. 1. and to whom God ſaid, *ver.* 3. *&c. Thou art my ſervant, whom I have raiſed up in righteouſneſs, and in whom I will be glorified; Ask of me and I will give thee the utmoſt ends of the earth for thy poſſeſſion:* for *it is a light thing for me that thou ſhouldſt be my ſervant to raiſe up the Tribes of* Jacob, *and to reſtore the preſerved of Iſrael, I will alſo give thee for a light unto the Gentiles that thou maiſt be my ſalvation to the ends of the earth. Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee* (who, as a *Lamb ſlain from the foundation of the world, was with God*) *and*

I will preſerve thee, and give thee as a covenant of the people: to eſtabliſh the earth, and cauſe to inherit the deſolate heritages: to ſay to the priſoners, go forth; and to them that are in darkneſs, ſhew your ſelves: to give bread to them that are hungry, and waters freely to them that thirſt: for he that hath mercy on them, will lead them, even by the ſprings of water will he guide them, and he will make all his mountain a way, and his high way ſhall be exalted. Behold theſe ſhall come from far, and theſe from the North and the Weſt, and theſe from the Land of Sinim.

Thus is this *poliſhed ſhaft that is hidden in the ſhadow of his hand, and in the quiver* of the Living WORD, provided from the beginning, with all the power of *a mighty Saviour and* compleat *Redeemer*, and is bringing of it into exerciſe upon the firſt occaſion, promiſing the familiar and plain diſcovery of himſelf, to the very outward as well as the inward ſenſes of man, by the *Words being made fleſh, and born of a woman, whereby that which was in the beginning, might be heard with our ears, ſeen with our eyes, & handled with our hands, of the WORD of life which was with the Father*, and who from the Creation downward, during *Moſes* his miniſtry, *was ſpoken to the Fathers by the Prophets, at ſundry times and in divers manners, till at laſt he came himſelf to ſpeak* in his own perſon: through whom, *as in* Adam *all died, all are again revived and made to live.*

CHAP. IX.

Concerning the Words being made fleſh, for the performance of the whole will of God, in reference to mans redemption and ſalvation.

THE WORD in the ſenſe here treated of, is not to be underſtood ſimply, as he is the ſecond in the Trinity, but as he is alſo the *root of* David, *the ancientneſs of whoſe dayes is ſpoken of*, Dan. 7. 13. *whoſe goings forth were of old, and from everlaſting*, Micah 5. 2. in order *to come forth unto God, a Ruler in Iſrael, by his being made fleſh, and ſo is as well the root as off-ſpring of* David, in the ſame bleſſed perſon of the Mediator, *Rev.* 22. 16. having power *in the fulneſs of time to bring forth his ſervant the* BRANCH, Zech. 3. 8. or to bring forth himſelf in *the form of a ſervant*, as he is that *righteous* BRANCH, Jer. 23. 5. *which is promiſed to be raiſed up unto* David, *to ſit upon his Throne.*

Chriſt, as he is the *root of David*, and head unto both creations, is the WORD *that was in the* BEGINNING, *the image of the inviſible God, the firſt born of every creature, and firſt begotten from the dead*: in which *myſterie, that from the beginning hath lain hid in God, all men are called to ſee and know what fellowſhip is to be had for them*, by means of the union that is between the *man Chriſt Jeſus* and the WORD, between the *ROOT and this* BRANCH *of the Lord*, Iſa. 4. 2. *which is beautiful and glorious, and whoſe* very earthly *fruit is excellent and comely to them that are eſcaped of Iſrael.*

Hereby

Hereby *that which was from the beginning* kept as a ſecret, is now made the object of open and familiar converſe; even *that which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the* WORD *of life*; (*for the life which was in the* WORD, *was there the light of men*) *which as a myſterie or ſecret with the Father* does by becoming the *BRANCH, make it ſelf manifeſt unto men*, in their particular beings, ſo that they *ſee it and bear witneſs, and ſhew that eternal life, which was with the Father, before the world began, but is now made manifeſt unto us by the appearing of Jeſus, our God and Saviour, God manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up into glory*. Here we find the progreſs of this great *myſterie of godlineſs*, for the *making it ſelf manifeſt* unto Angels and men, by the means of Chriſts incarnation, life and death in the fleſh, and final taking up into glory, through the *power of the reſurrection from the dead*.

And as this Jeſus *in the diſpenſation of the fulneſs of time appeared and deſcended into the lower parts of the earth*; So we ſee that he had a heavenly place in his head and root, whereby he was found in union with the WORD *of life before the world began, lying hid in God*, and was even then as *a poliſhed ſhaft in this quiver of the* WORD, ready to be ſent forth as the *ſervant*, *the BRANCH*, in his proper ſeaſon.

This union, though it was myſtical, heavenly and inviſible, yet it was ſo real and influencing, that the BRANCH may truly be ſaid to have lived in this his root, *the Father of Spirits*, as properly as the ſeed of the firſt *Adam* may be ſaid to have lived in the loyns of him their common parent, who was the *Father of the fleſh*. Chriſt the BRANCH, conſidered as thus living in his root, is ſaid and accounted in Scripture phraſe, to act, live and perform all that which was the action, life and performance of the WORD. For *by Jeſus God is ſaid to create all things, and to make both worlds*: who is ſaid alſo to be *before all things, and in all things to have the preheminence*.

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And in this heavenly place of residence and abode, which Christ the BRANCH hath in his root, the whole spiritual seed, *Eph.* 1. 3. *are blessed with all spiritual blessings from the foundation of the world, and received grace before the world began,* 2 Tim. 1. 9, 10. forasmuch as Christ had the same union then contracted between his humane nature and the WORD of life, vertually and radically, which afterwards by the incarnation flowed forth actually, to the making of him, not only *a living soul,* after the pure image of *the first* Adam, but *a quickning spirit,* as the original pattern unto the heavenly and spiritual seed of himself, *the second* Adam.

This præexistent union between Jesus and the WORD, before the WORD actually *was made flesh,* Christ asserts upon several occasions: as *John* 3. 13. where he saies, *No man ascended up into heaven, but he that descended, even the Son of man which is in heaven*; that is, in his head and root, where, as *a mysterie, he lay hid in God before the world began*: interpreted thus by himself in effect, *John* 6. 62. when he saies, *What and if ye shall see the Son of man ascend up where he was before?* likewise, *Phil.* 2. it is said, that he that was *found in the form or WORD of God, and thought it no robbery to be equal with God, made himself of no reputation, and was found in fashion and habit as a man*: as if to come forth as the servant the BRANCH, were rather a diminution then advance to him (simply considered) who was before in that exalted state where *he thought it no robbery to be equal with God.* And *John* 8. 58. he asserts *this ancientness of his daies* unto the Jews, saying unto them, *before* Abraham *was, I am*; and *Mat.* 22. 42, 43, 44, 45. he unriddles this mysterie to them; where he affirms that he was as well *Davids root and Lord, as Davids son and off-spring*; saying, that so he was acknowledged by *David* himself, when he was seen unto him *in spirit,* as the Mediator, *called Lord, unto whom God the Father spake, Psal.* 110. 1. where tis said, *The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy foot-stool*; which expression can no way suite or agree with the second person in the Trinity, simply

ply

ply conſidered, but muſt neceſſarily be underſtood of *the Lord*, the Mediator, *the WORD of life*, as he is the *firſt born of every creature, and firſt begotten from the dead, the Lamb ſlain from the foundation of the world*, to whom, as *riſen from the dead, the right hand of God* is moſt fitly to be aſſigned.

This witneſs is alſo given by *John Baptiſt*, *John* 1. 30. when he ſaith, *After me cometh a man which is preferred before me; for he was before me: the Lamb of God that takes away the ſins of the world*; both as he is the *root and the BRANCH*: in the former capacity as the root, he became the *Lamb ſlain from the foundation of the world*, Rev. 13. 8. In the other capacity, as the *BRANCH*, he was carried as the *Lamb to the ſlaughter, and as a ſheep dumb before the Shearers*, *Iſa.* 53. 7. in the dayes of his fleſh. For though what is ſaid, *Heb.* 9. 27, 28. (*As it is appointed unto men once to die, but after this the judgement, ſo Chriſt was once offered to bear the ſins of many*) may ſeem ſtrongly to confine the death of Chriſt to his *offering up in the dayes of his fleſh*, ſo as to exclude the other; yet if this be compared with *v.* 26. it will appear to be ſo far from excluding, that it rather aſſerts it, by ſhewing how both theſe do well ſtand and conſiſt together: *For* (ſaith the text) *he muſt then often have ſuffered ſince the foundation of the world*; taking that for granted which was performed *before or from the foundation of the world*, in his myſtical and heavenly ſtate, as he was *Davids root*: *But now, once in the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf.* That which he did after an inviſible manner, in his heavenly and myſtical ſtate, wherein he was the *Lamb ſlain from the foundation of the world: the ſame thing in the end of the world*, he doth in a viſible manner, in mans nature, when *he appeared to put away ſin by the ſacrifice of himſelf*; *which ſacrifice in his humane nature was but once offered, nor could be, foraſmuch as it is appointed for man but once to die*; therefore Chriſt alſo in offering up this ſacrifice as man, *could offer it up but once*, as *Heb.* 10. 12. it is ſaid, *But this man* (Chriſt, conſidered as the *BRANCH*, or *off-ſpring of* David) *after he had offered one ſacrifice for ſins*

for ever, ſate down at the right hand of God. In which action, he that is the *BRANCH* and off-ſpring, *aſcends up into the glory, wherein he was before as the ROOT, the firſt born of every creature, and firſt begotten or beginning from the dead.* Indeed Chriſt by being *the Lamb ſlain from the beginning of the world*, did but lay the needful foundation and preparation to *the one ſacrifice, to be once made by him, as man, in the end of the world, for the putting away of ſin*; So as in effect, both are but one and the ſame ſacrifice in its compleat conſideration and full extent, and the obedience alſo to the will of the Father but one; performed now in *earth, as from the beginning it had been done in heaven.*

Without ſuch a glorious and bleſſed counſel and contrivance of God, preceding the very creation it ſelf, and the entrance of ſin upon it, how can God be ſaid to have *finiſhed his works* in the perſon of the Mediator, *from the foundation of the world*, and to be *entred into his Reſt*, *Heb.* 4. 3, 4. if ſin by entring in upon the creation or works of God after they were made, ſhould be able to diſturb them, and bring a deſolation upon the whole Fabrick? as it ought to have been dealt with in way of Juſtice, if this *Lamb ſlain had not born up the pillars of it*; who by ſtanding up in the office of Mediator and High-Prieſt (by whoſe ſacrifice the atonement was actually made, and remedy provided, before the evil and danger did happen) did immediately ſet all things ſtraight again between God and the works of his hands: judging and condemning the wicked Angels *for their diſobedience, reſerving them in chains of darkneſs unto the judgement of the great day*; and taking the holy and obedient Angels into participation and fellowſhip with himſelf in the *life from the dead*, by him obtained and poſſeſſed, as the *Lord to whom God ſpake to ſit down at his right hand from the beginning, until he made his foes his footſtool*: through whom as through a *Propitiatory covering, he did look down upon all the works of his hands, and was at reſt, and well pleaſed with them*, as wrought in the Mediator, notwithſtanding all that had been done by ſin or Satan, to

effect:

effect a breach, and alineate his mind from them.

Hence, *Job* 38. 6, 7. it is ſaid, that *God faſtned the foundation of the* firſt *world, and laid the corner-ſtone thereof*, viz. in the perſon of the Mediator, by way of proviſion and preparation againſt all the power of ſin and Satan, in their attempts upon it. At this the good Angels, thoſe *morning ſtars and ſons of God rejoyced, prying into this myſterie, which made them ſing and ſhout for joy*: as on the ſame occaſion it is ſaid, *Pſal.* 118. 22, 23, 24. *This is the day which the Lord hath made, we will rejoyce and be glad in it*: to ſee thereby the Devil and his Angels diſappointed in their wicked deſigns; who by the bringing in of ſin, were in hopes to have hindred the *growing up of Jeſus the* BRANCH, that was to ſpring out of this ROOT: But *Davids* ROOT, ſitting as *Lord at Gods right hand*, had before obtained that power which was to *ſubdue all enemies, and Lay them flat at his foot-ſtool: Davids* OFF-SPRING therefore was in no danger of having his courſe ſtopped, or race hindred, wherein *as a mighty Saviour and Redeemer he was to go forth*, and reſcue the whole ſpiritual ſeed out of the hands of ſin and Satan, to bring them unto the true REST, and obtain a gracious *reprieve* and *forbearance for the moſt obſtinate and rebellious alſo.*

And as this was the end of Chriſts coming in the fleſh, he is accordingly fitted and qualified thereunto, enabled in every particular to fulfil and accompliſh the ſame. But that we may the more clearly and diſtinctly underſtand and come to ſee wherein Jeſus Chriſt, as man, is made this *mighty Saviour and Redeemer unto men*, we ſhall conſider this in three chief particulars, all which were the product and conſequents of the *Word's being made fleſh.*

As firſt, the ſeeds and principles of a two-fold holineſs and righteouſneſs (formed and ſet up in the mind of Chriſt, as he is a man) anſwerable to both Covenants. For by the Word's being made fleſh, the man Chriſt Jeſus was taken into a twofold union and communion with God, *through the overſhadowing of the Holy-Ghoſt, in the womb of the Virgin*; be-

coming thereby in his own perſon the ſubſtance of both Covenants, *Iſa.* 42. 6. and *ch.* 49. 8. The true *Abraham* or Father to both ſeeds, as well that of the Law, as that of Faith. In both which conſiderations of his man-hood, he was ſubſtantially or perſonally united with God, or with the WORD: (he and the WORD making but one Perſon and one Mediator) which no man whatever beſides himſelf is or can be; and by vertue hereof he is qualified both as Prieſt and Sacrifice, to pay that ranſom and make that atonement for ſin which God required.

The firſt of theſe unions he had as *made under the Law* or firſt-covenant, which produced in him ſuitable, righteous and holy principles unto the rule and tenor thereof; enabling him *to fulfill all* that kind and ſort of *righteouſneſs* therein and thereby required and commanded. In reſpect of which union and the image of God thence ſpringing up in him, and adorning of him, he was truly and properly made *a living ſoul, and in this faſhion and habit of a man, was to taſte death for every man*, as being in a ſtate *ſubjected* thereunto, called the *natural body*, in diſtinction from the *ſpiritual body*. For 1 *Cor.* 15. 44, 45. *there is a natural body, and there is a ſpiritual body, as it is written: the firſt man* Adam *was made a living ſoul, and the laſt* Adam *was made a quickning ſpirit.*

Through this firſt union, Chriſt had an exerciſe of life as meer man, and in common with all men, *ſin only excepted*, by reaſon whereof, the workings and operations of his mind, though they were in their kind moſt perfect, yet were but thoſe of the firſt *Adams* righteouſneſs, in the higheſt purity and perfection thereof. The ſecond union and communion then, which is contracted between the WORD and *Jeſus the Son of* Mary, made him *a quickning Spirit*, and brought him under the *Law of the Spirit*, or of the *ſecond and everlaſting Covenant*, as it is written, *Iſa.* 59. 21. *Thus ſaith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth*

and

and for ever. Through which union, Chriſt, as man, had *the Spirit poured out upon him without meaſure*, and above the meaſure, according unto which he was the receiver of it, as he *was under the Law* (ſingly conſidered) as *him whom God the Father ſeals, and on whom he confers his new name*, or ſecond image, *feeding him with hidden Manna*, and admitting him into the *glory within the veil*: ſetting up in him the *exerciſe of ſpiritual ſenſes*, ſuited and prepared to converſe with the very ſubſtantial *brightneſs and ſimilitude of God, face to face, even apparently*, in which *Moſes* was the figure of him, *Numb.* 12. 8.

In this exerciſe of life, Chriſt as man, is *made higher then the heavens, exalted to a name above every name, far above all principalities and powers, having herein obtained a more excellent name and inheritance then the Angels*, unto whom nevertheleſs as he was made under the law, he was made *inferiour for the taſting of death.* In reſpect of this his exalted ſtate of humane nature, he is called Gods *firſt begotten*, *Heb.* 1. 6. by reaſon of whoſe hypoſtatical or ſubſtantial union with the WORD, *the Angels of God are appointed to worſhip him*, and to acknowledge him in this glory, *one and equal with the Father, alwaies doing that which is pleaſing unto him.*

The ſeed of this union and communion was ſown in the humane nature of Chriſt, in the very womb, the former and this both together making up that *holy thing born of the Virgin, that child Jeſus, who is ſaid to grow in grace and in favour with God and with man* (*like the vine, whoſe fruit was refreſhing to the heart of God and of man*) having the principles and exerciſe of life ſpringing up in him, that were moſt ſuitable & agreeable to the heart of both: *being a man of God, after Gods own heart*, as well as a righteous and holy man according to the Law, and ſo agreeing with the pure natural *heart of man.*

In the exerciſe of this ſecond and new-covenant-life, Chriſt was enabled *to offer up himſelf in the fleſh, through the eternal ſpirit, as a Lamb without ſpot and guile unto God, to bring in everlaſting righteouſneſs*, and that ſubjection of heart *and brokenneſs*

kenneſs of ſpirit in man, which God requires by the *law of faith* or tenor of the ſecond *and new-covenant*, anſwering to the law of the new-creature-being and life, whoſe original pattern was hereby ſet up in *Chriſt as the firſt fruits*, in that image of the *firſt-born from the dead* wrought out in him, unto whom all the reſt of the adopted children (*whoſe names are written in the Lambs book of life, from the beginning of the world*) *were predeſtinated to be made conformable.*

Jeſus being thus qualified in the ſame nature and perſon, even as the ſon of man, to be as well a high-Prieſt as a ſacrifice, proceeds to fulfill the will of his father, that is herein given him to do, even to perform that obedience that is required of him as Surety and Mediator of both Teſtaments, ſtanding in force by vertue of his death.

This obedience is the ſecond general particular which we have propounded to treat of, conſiſting in the right uſe and mannaging of thoſe powers and ſenſes of mind, that by the WORD were formed and ſet up in Chriſt, for the performance of the will of God, as to all that he required from man in and by the Rule and law of the firſt and ſecond covenants; the righteouſneſs of both which laws *he was to fulfil*, even *all righteouſneſs*; which accordingly he did, as himſelf declares, *Heb.* 10. 7, 9. where he ſaith, *Lo, I come* (*in the volume of the book it is written of me*) *to do thy will, O God:* and this, by taking away what was *faulty in the firſt covenant, and eſtabliſhing the* good *and righteouſneſs* of both in the ſecond. For *he came not to deſtroy the Law, but to fulfil it*: ſo as the very *righteouſneſs of the Law* (*which* (as upon its firſt bottom) *paſſeth away as a morning dew, and waxeth old*) *is fulfilled in the new-covenant-obedience, by thoſe who walk not after the fleſh, but after the ſpirit*: and was ſo fulfilled to the utmoſt, in and by *the man Chriſt Jeſus*, who as *the ſecond* Adam, did all that was needful, and which God required to be done for the remiſſion of ſin, and the utter aboliſhing and removal of it out of mans nature, with an abſolute incapacity of ever returning more upon the true and right heirs of ſalvation. In reſpect whereof it is ſaid,

Rom.

Rom. 5. 19. *That as by one mans diſobedience, many* (that is all) *were made ſinners, ſo by the obedience of one, many* (that is all) *ſhall be made righteous:* Having that ranſom paid, and means provided in him to make them righteous: ſo that there ſhall be no neceſſity remaining upon any to periſh, foraſmuch as ſufficient proviſion is made to *bring all men to repentance, and to the knowledge of the truth*: that *as in* Adam *all died, ſo* in this ſenſe *all again, in Chriſt, are made alive*, (that is) capable of receiving life from God, upon the terms of one of the two *Covenants. For if through the offence of one many be dead, and judgement was by one to condemnation, much more the grace of God and gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many, to the juſtification of many offences*, v. 15, 16. God eſteeming it juſt, that by *the righteouſneſs and obedience* which is performed according to his will, by *one man, Jeſus Chriſt, the free gift ſhould come upon all men unto juſtification of life*: as well *as that by one mans offence and diſobedience, death* ſhould *raign over all.*

This one righteouſneſs and obedience, performed by Chriſt, is that which not only anſwers, by way of ſatisfaction, unto all that was occaſioned, and brought forth by the offence and diſobedience of *Adam*: but *where ſin hath abounded, grace hath abounded much more; that as ſin raigned unto death, grace might raign through righteouſneſs, unto eternal life, by Ieſus Chriſt, the ſecond Adam.* Which eternal life, ſin ſhewed it ſelf able to hinder the firſt *Adams* attainment of, upon his firſt principles.

The obedience then which Chriſt performed, we are to conſider under a twofold reſpect.

Firſt, that which is uſuallly called his active obedience, whereby he was in his own perſon legally righteous, and perfectly holy, according to the tenor of the firſt covenant, as *made under the Law*, and rendred in the natural powers of his mind exactly conformable thereunto.

This conformity in Chriſt to the *righteouſneſs of the Law*, qualified him to be the *Lamb without ſpot or blemiſh*, which God

God required *to be offered up and ſlain as a ſacrifice for ſin:* which conformity may be conſidered either as inherent in him, qualifying him thus for ſacrifice; or Secondly, as coming into actual exerciſe by the proper activity of his *living ſoul*, or natural man, if left alone therein: or Thirdly, as being brought into exerciſe by the Fathers indwelling preſence & teachings, not ſuffering him to *ſpeak or do any thing of himſelf*, or in the ſingle activity of his natural principles, as himſelf ſaith, *Ioh.* 14. 10. *The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, doth the works.*

In which third and laſt conſideration Chriſt was made active through the exerciſe of a newneſs of life and operation ſet up in him, in the way of faith, flowing from that ſecond ſeed and union begotten in him by the WORD, as we have already ſhewed. In which activity he did not only perform the righteouſneſs and obedience required of man by the Law or firſt covenant, but that alſo which is required of him by the new & ſecond covenant. Without which ſecond branch of his active obedience there could have been *no ſacrifice nor ſhedding of blood, no Lamb ſlain, nor feaſt of paſſover* (as it is written 1 *Cor.* 5. 7. *Chriſt is our paſſover who was ſlain for us*) for there would have wanted the prieſt or ſacrificing power, to offer up the ſame, according to the will of God declared in the new and ſecond covenant, *Heb.* 10. 9.

For though it be moſt true, that Chriſt through the righteouſneſs of the Law, and this conſidered chiefly as inherent in him, is thereby the pure and *ſpotleſs Lamb of God, the male of the flock without blemiſh*, which it was needful for him to be, as prepared for ſacrifice, and to be offered up, it being requiſite not only to be, but to continue *Holy, harmleſs and ſeparate from ſinners* throughout the whole courſe of his life and ſufferings in the fleſh, yea and in the *grave i ſelf not to ſee corruption* (otherwiſe he had not anſwered and fulfilled the righteouſneſs of the Law, nor been in his own perſon legally righteous, ſuch an one as juſtice it ſelf, upon that account, could take no exception againſt) yet this made him not

not high Prieſt, nor qualified him with the power of ſacrificer, whereby the *ſpotleſs Lamb was to be ſlain* (*become a paſs over, meat, and a ſupper to feed on, in order to nouriſh the true believers unto everlaſting life*) and to have the blood thereof ſhed, poured forth and ſprinkled upon the houſes, or hearts of his choſen ones, for God to ſee, *as a token* whereupon he *promiſeth to paſs over* them, *and that the plague of* his eternal wrath *ſhall not be upon them, to deſtroy them: Exod.* 12. 13. Through the ſprinkling of the blood of this paſſover it is then that they ſhall be ſecured from that *deſtroying vengeance* (*which* overtakes and *ſlaies the firſt-born*, the very chieſteſt in dignity of the fleſhly and natural ſeed) *that it touch not them or come neer their dwelling*, Heb. 11. 28.

Hence then we ſay that Chriſt was active in the working out another ſort of obedience, then that wherein a meer conformity to the law of the firſt covenant conſiſts: which ſtood in his obtaining a perfect victory over the principles of his firſt activity, anſwering to the voice of the Law, which ſaith, *he that doth theſe things ſhall live in them*; ſo as by bringing theſe his fleſhly principles into the ceſſation and reſt required by the law of the new covenant, he attains the end for which they were at firſt given him; arriving at that moſt neer and intimate union with the Father, which only by faith or the exerciſe of a newneſs of life and operation can be attained: in which union God finds his *Reſt*, as well as the creature his, and which is *entred into, or fallen ſhort of, by believing or not believing*, *Heb.* 4. 1, 3.

Theſe ſecond ſort of works are called, *James* 2. *the works of faith*, as the obedience of the ſecond covenant: and in the caſe of *Abraham*, are there ſaid to conſiſt in the *offering up his* Iſaac *upon the Altar*: by which act was declared the power of his *faith, as it wrought with his works, and as by works it was made perfect*, prevailing with him to preſent the life of his fleſhly ſeed or firſt activity in ſacrifice upon the Altar; as diſcovering that ſo to ceaſe from his fleſhly works or activity in the exerciſe of that newneſs of operation, wherein as

by a reſurrection from the dead, his firſt works (though laid (as it were) to reſt) were to be fulfilled and eſtabliſhed.

Thus we ſee how the activity and workings of *Abrahams* faith maſtered and overcame the workings and activity of his fleſhly ſeed and principles, in the ſacrificing whereof God declares himſelf ſo well pleaſed, *Gen.* 22. 16. that he ſaith, *By my ſelf have I ſworn, becauſe thou haſt done this thing, and haſt not withheld thy Son, thine only Son, that in bleſſing I will bleſs thee, and in multiplying I will multiply thee, and thy ſeed ſhall poſſeſs the gate of his enemies, and in thy ſeed ſhall all the Nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.*

Abraham then in obeying this voice of God, and not ſparing the life of his fleſhly ſeed and principles, had the bleſſings of the new-Covenant eſtabliſhed upon him, evidenced and confirmed to him upon this act of his faith: all which we are to underſtand, not as principally relating to the perſon of *Abraham*, but Chriſt the true Father of the faithful (whereof *Abraham* in this was but the type or figure) who by performing this condition in himſelf, did it on the behalf of the whole ſeed, as *ſurety unto them of the better Teſtament, eſtabliſhed upon better promiſes then the firſt*, Heb. 7. and in this act of his obedience to them imputed, *preſents them righteous and without blame before the throne of God*, and makes them capable of the bleſſings belonging to this new and everlaſting Covenant.

Thus was faith imputed to Abraham *for righteouſneſs*, that is to ſay, the righteouſneſs of faith, wrought out by Chriſt himſelf in his own perſon (as performing the condition of the new and everlaſting Covenant, and ſo becoming the Father, root or common parent to all true Believers) is imputed unto *Abraham* in ſtead of his own perſonal righteouſneſs (whether that of the Law, or that of his own believing) and exhibited to the eye of his faith as the matter of his Juſtification, and the ſole and only obedience wherein he ſtands accepted, *whereof he hath to glory before God, Rom.* 4. as *found ſpotleſs, and without blame in his ſight.*

This

This was conveyed to the faith of *Abraham*, as in a lively figure and type thereof, in his act of offering up his Son upon the Altar. Unto which type or figure, the antitype or truth doth most exactly answer and agree in Christs own sacrifice, when *he offered up himself through the eternal spirit, without spot unto God*; actually sacrificed the true *Isaac*, crucifying in himself the life of his fleshly seed and legal principles: voluntarily laying aside the use and ceasing from the exercise thereof as single and alone, that in the room thereof he might not only bring into exercise and use the newness of life and operation set up in him by faith, but compleat these crucified fleshly principles as single and alone in their operations, by bringing them forth again through the regeneration, with greater vigour, beauty and perfection then ever, in subjection to, and harmonious co-operation with the life of faith: to the fulfilling thereby all righteousness, as well relating to the first as second Covenant.

This second sort of activity in Christ, flowing forth in newness of life and operation, and becoming perfect through the ceasing of his first, is the exercise of that faith by which he and the whole spiritual seed *enter into Rest*, fighting through all opposition, to the *removing of every thing that lets* and lies in the way thereof; and therefore is in Christ the true *Abraham* or Father of the faithful, offering up the true *Isaac* or the fleshly seed in Christ, in the principles and activity thereof. In which also he is the true *Joshuah*, leading the natural man into the true Land of *Canaan or heavenly Country*, into which the principles of *Moses* or of the Law could not bring him.

In this, as in the performance of the true duty of the Sabbath, *Jesus our God and Saviour went before us as our example, in thus ceasing from his works*, Heb. 4. *that we also might* not think it much in imitation of him, *to be ceasing* after the same manner *from ours*, since we stand obliged to the same Sabbath-observation as we desire *to enter into Gods rest*.

Through this working power of faith in Christ, he was

taught this new obedience; ſuffering himſelf to be taken off his firſt activity or works, with ſo advantageous a change as to have a higher and a better ſpring of operation ſet up in the room thereof, through the Fathers witneſs and teaching; wherein the diſabilty or weakneſs that is brought upon the firſt principles and their activity, as to their ſingle exerciſe, is abundantly recompenſed with admiſſion of them, in a ſubordinate and ſubjected way, to be inſeparably harmonious coworkers with that ſecond and better activity of faith; which bleſſed aſſociation of theſe *two* in the *laſt Adam*, is much *better then the one that is ſingle and alone* in the firſt, *making up of twain that one new man, and new name, which is better then the name of ſons and of daughters*, in the children of the firſt Covenant.

Hence it appears that Chriſt in his active obedience did not only conform to the Law, as a legally righteous and holy man, doing the work of a ſervant in the ſpirit and life of the Son, *fulfilling the righteouſneſs of the Law, by faith*: but that he did alſo perform the proper works required by the Law of the new-covenant, conſiſting in the holy obſervation of the true Sabbath, and bringing his fleſhly principles into ſubjection unto, and uſeful co-operativeneſs with his heavenly and ſpiritual, in the exerciſe of faith. And ſo Chriſts active obedience we ſee diſtinguiſheth it ſelf into the works required to be done by the firſt and ſecond covenant.

This hath brought us to the ſecond ſort of Chriſts obedience, which is called paſſive, as conſiſting in that wherein he was a ſufferer; which alſo is capable of a twofold conſideration. Firſt, in reſpect of that which he ſuffered under the power and activity of faith, carrying his natural judgement and will into a voluntary captivity to the teachings of the Father, that trained him up to the *doing of his Fathers will, with the denyal or not doing of his own*, as properly his, in the activity of his fleſhly or legal principles: or ſecondly, as relating to that, wherein *he was made a curſe for us*, appointed and delivered up by the Father, (though ſtill with his own

conſent)

conſent) to bear the puniſhment due unto ſinners, and perform that in his own perſon, wherewith Gods Juſtice might be ſatisfied, and ſin expiated, as it is written: *by his ſtripes we are healed; the juſt is puniſhed, and the unjuſt is ſet free.*

Chriſt was in the firſt of theſe reſpects, truly and properly a ſufferer, as he that ſubmitted himſelf to be bereaved and deprived of the exerciſe of theſe principles, in and upon the operation whereof (in the judgement of the natural man, as ſingle) depended the performance of the condition of the firſt Covenant, wherein all mankind was concerned, as it is written: *He that doth theſe things ſhall live in them*: So as the weakneſs and diſability which he ſuffered to be brought upon himſelf in this his operation, might ſeem to be the way to expoſe him to the curſe and wrath of God, threatned upon non-performance of the condition of the Law, (as it is written: Curſed is every one that continues not in all things which are written in the Book of the Law to do them) and therefore was hard even for Chriſts natural man to undergo, coſting him many a tear, groan and cry, before his natural judgement was fully ſilenced and made to yield to it, as giving full credit to this report of faith, calling for obedience hereunto as to the voice of *God, Iſa.* 53. And as this ſeemed hard to Chriſts natural judgement; ſo nothing was more bitter and croſs to the inclinations and deſires of his natural will, then to have his natural ſpirit thus broken, abaſed, humbled and laid low, in ſuch a poor, deſtitute and weak condition as to become *a worm & no man*; unable to make reſiſtance or defence for himſelf, by the exerciſe of that activity that was properly his own, which is hereby taken out of his ſingle diſpoſe, in order to be brought forth in newneſs of operation, through the power and activity of faith, or the ſeed and principles flowing forth from his ſecond union, wherein *he and his Father are one*; and the life he lives, and the *will he does, is not his own*, exerciſed ſingle, but in conjunction and aſſociation with that of the Father.

Howbeit, in this we are not to underſtand the natural man

of Christ as meerly passive, or violently bereaved of the use and exercise of this his first operation and activity: but are to consider him herein, as convinced in judgement, and gained in will, to the forbearance thereof, and cessation therefrom; and so voluntarily submitting his own hands in this regard to be bound, and his feet tyed, upon undeniable reasons, and clear demonstrations to the eye of his faith, of a far greater good to be redounding to him by the same.

This Christ asserts, Joh. 10. 17, 18. *Therefore doth my Father love me, because I lay down my life that I might take it again, no man taketh it from me, but I lay it down of my self* (who might keep it and exercise it if I would) *for I have power or freedom to lay it down, and also to take it up, according to the commandment which I have h rein received from the Father, and because I do it in* the way of choice, and freely, not by compulsion, *therefore* it is, *my Father loves me.*

Thus also Christ testifieth of himself *Joh.* 8. where he saith, *I am one that bear witness of my self*, or I have a principle in me that can declare it self in the proper life and operation of a natural righteous and holy man, as one *made under the Law, and walking in all the ordinances and commandments of God therein blameless.* Yet saith he, *Joh.* 5. 30, 31. to come forth in the single exercise hereof, is not my manner of acting; *for of my self I can do nothing* (or, I am taught by my Father to do nothing, but in association with him) *as I hear, I Judge*, and I am thereby instructed *not to do my own will*, or go forth in the single exercise of my first activity, *but to seek the will of the Father that sent me*, even to the offering up in sacrifice my own proper will and desire. For, *if I should bear witness of my self, my witness* single *were not true*, or authentique, to make out truth *according to your law, which*, Ioh. 8. 16, 17, 18. *requires two witnesses for the establishing of every truth*: therefore saith he, *there is another with me* in association, that never leaves me to my single actings; *and I know that the witness which he gives of me is true*, and that the testimony which I give, *flowing from that anointing, is truth*, in the full and compleat evidence thereof.

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That then which in this firſt ſenſe Chriſts natural man was a ſufferer in, conſiſted in the weakneſs and diſability which was brought upon the fleſhly mind to reſiſt the powerful workings of his faith or ſpiritual mind, unto the obedience whereof it is voluntarily made captive, as the only way and means to be brought into the Reſt and Ceſſation required by the Father; in reſpect whereof it is that he ſaith, *he can do nothing of himſelf, but what he ſees the Father do; for whatſoever things he doth, theſe doth the Son likewiſe*; and ſo is no loſer by this kind of weakneſs and inability, but rather a rich gainer, experimentally finding that *when thus he is weakeſt, then he is ſtrongeſt*, as brought into ſuch a frame of ſpirit wherein he is diſabled *to do any thing againſt the truth*, and thereby qualified *to do all things for the truth.*

This profitable weakneſs and diſability came not all at once upon Chriſts natural man, but gradually, growing up at laſt into the perfect Reſt and Ceſſation from his own works wherein the true ſabbathiſm conſiſts; and in which Chriſt ſets forth himſelf a pattern for his Saints imitation, *Heb.* 4. 10. This made him ſay, *Joh.* 8. 28. *when ye have lift up the ſon of man, then ye ſhall know that I am he, and that I do nothing of my ſelf, but as my Father hath taught me I ſpeak theſe things, and he that hath ſent me is with me, the Father hath not left me alone*, but is ever bringing the natural powers and ſenſes of my mind into perfect ſubſerviency and ſubjection to my ſpiritual, which through faith are alwaies exerciſed in unity with my Fathers will, *ſo that I do alwaies thoſe things that pleaſe him.* In this bleſſed aſſociation conſiſts the life of the *new creature*, when *of twain there is made one new man* by the blood of this ſacrifice.

In this new frame of ſpirit, and newneſs of life and operation, Chriſt delights to be taken notice of, *Joh.* 7. 28. where he ſaith, *ye both know me, and whence I am: I am not come of my ſelf, but he that ſent me is true, whom ye know not, but I know him; for I am from him, and my doctrine is not mine, but his that ſent me*: under the power of whoſe teachings I am ſo abſolute-

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ly and intirely brought, that *I do not* ſo much as *ſpeak of my ſelf* (much leſs think or act) *for he that ſpeaks of himſelf, ſeeks his own glory; but he that ſeeks the glory of him that ſent him, the ſame is true, and there is no unrighteouſneſs in him. And he it is*, Joh. 5. 20. *whom the Father loves, and ſheweth all things that himſelf doth, and who will ſhew him greater works then theſe, that ye may marvel; for as the Father raiſeth up the dead, and quickneth them*, by his immediate witneſs in the Son; *ſo the Son quickens whom he will*, even the whole ſpiritual ſeed, *by making them one with him, as he and the Father are one.*

Thus in this firſt part of Chriſts paſſive obedience, *he through the law becomes dead unto the law: through the law of the ſpirit of life in the ſecond* Adam, *becomes dead unto the law* and life of the firſt: *fulfilling the whole law of righteouſneſs*, by being rendred utterly unable to perform one tittle of it in mans firſt activity and ſufficiency, or as left alone to the grace and ſtrength received by the firſt-covenant-principles.

Thus we have ſeen Chriſt not only as the *Lamb prepared without ſpot and blemiſh*, in order to be offered up, but as he became our paſſover, actually ſacrificed for us, being in one perſon, as well the prieſt as the ſacrifice, fulfilling the righteouſneſs and conditions of both covenants, in that newneſs of life and operation which ſprang up in him through faith, or the unity of operation he was begotten into with the Father.

Through this twofold obedience of Chriſt (which in him (ſtrictly conſidered) is but one, as the *obedience of one man or laſt Adam* ſet up in ballance againſt the *diſobedience of the firſt*) he was that, and did that in his own perſon, wherein (after a peculiar manner) *he is made of God, wiſdom, righteouſneſs, ſanctification and redemption* unto the right heirs of ſalvation; and is become the *ranſom and propitiation for all ſinners*; *not for thoſe only who* ſo *believe* as that they ſhall be eternally ſaved, but *for the whole world*, as upon the terms of the firſt covenant renewed in the blood of Chriſt, they are reconciled unto God, and admitted again into converſe and fellowſhip with him

him, *that by doing the things therein required, they may live*, and ſo be put upon a new proof and trial *whether they will live unto themſelves, or unto Chriſt that died for them and roſe again.* Righteouſneſs is hereby capable to be derived, yea, is more or leſs derived upon all the ſeed, as well thoſe *which* are *of the law*, as thoſe *which* are *of the faith of Abraham* (reſpectively) who is the father of us all, or the type and ſhadow of Chriſt, as he is the common parent unto both by his incarnation; through which he had a twofold union wrought out in him, becomming therein the head and root unto both theſe ſeeds, and ſo to all mankind whatſoever, who in one of theſe two reſpects are *all made alive again in the laſt* Adam *that died in the firſt*: and this by the law of the *firſt-fruits* and *root* unto which the *Olive branches* do reſpectively refer: for ſo it is ſaid, *Rom* 11. 16. *if the firſt fruits be holy, ſo is the lump; and if the root be holy, ſo are the branches*: where the branches are deſcribed as of two ſorts: the one *ſuch as may be broken off after they are engraffed in*, as alſo *John* 15. 1. *&c.* having their union by the firſt covenant only: the other, *thoſe that ſtand by faith* never to be cut off, as having their union by the ſecond and new covenant. Now the firſt ſort of theſe branches, in right of their union and relation unto their head, Chriſts natural man or living body unbroken and uncrucified, have one ſort of benefit by Chriſts ſacrifice, which is conditional and may be loſt. The ſecond ſort, in right of their union and relation to their head, Chriſts crucified natural man, or dead body, have all that the other have, and over and above, an additional benefit by the ſame ſacrifice of Chriſt (which the others have not) and ſo the full and whole benefit of his death, and that abſolutely and without conditions.

This benefit unto each of the ſeeds from Chriſt their head is twofold; either ſuch as by way of imputation is their juſtification, or ſuch as by way of inherency is their ſanctification reſpectively; there is derived to the one ſuch a juſtification and ſanctification as anſwers in kind to what is required by the firſt covenant from him who *doth thoſe things, there-*

by to live in them: to the other there doth flow such a justification and sanctification as answers exactly to the Law of faith or second covenant; *unto whom faith is imputed without the works of the Law*, singly considered: and in whom faith is operative, to the *purifying of the conscience*, in conformity to the purity and poverty of spirit, found in Christs crucified and broken natural man.

They only that are justified and sanctified in this latter sense, shall eternally be saved: it being out of the power either of *life or death, or Angels, or principalities, or powers, or things present, or things to come, or height, or depth, or any other creature, to be able to separate them from this love of God in Christ Jesus our Lord.* But the justification and sanctification received upon the terms of the first covenant, which are conditional and depending upon the creatures continuance, are subject in a time of tryal to fail the persons concerned therein: unto whom (through the common relation which all mankind is taken into with Christ, as he is *flesh of our flesh, bone of our bone, like unto us in all things, sin only excepted*) there is given (as in a way of *common grace and salvation*) first, a relative holiness and righteousness (in ballance to the relative unholiness and unrighteousness, derived to the first *Adams* posterity, as they stood related to him their common parent in his fallen state) which is freely conferred upon them, with offer and promise to bring them out of the *bondage of corruption* they are in by nature, *if they will hear and obey.*

Secondly, there is an actual exercise of long-suffering and patience put forth towards them freely on Gods part, by vertue of the satisfaction he hath received on their behalf, in the sacrifice of Christ: by reason whereof he declares himself *willing not to impute unto them sins past* or present, if through obeying Christs voice they shall render themselves capable of such benefit, and shall not by their wilful personal sinning against the grace offered them, and persisting therein, so far abuse the benefit of Christs sacrifice as wholly to render themselves unworthy thereof.

Thirdly,

Thirdly, there is an actual imputation of Chriſts legal righteouſneſs to all ſuch as obeying his call in the firſt-covenant, are thereby made the ſeed which is of the Law, *born after the fleſh*, and become actual members of his *natural body*.

From what then hath been ſaid concerning Chriſts active and paſſive obedience, we may diſcern how far Chriſt therein wrought out mans redemption, as he ſtood in the relation of a common perſon and parent to both ſeeds, and as their ſurety, undertook on their behalf, to fulfill the righteouſneſs of both Covenants in himſelf; and this after ſuch a manner as to be able to derive and communicate the benefit thereof unto them in a way of the Juſtification and Sanctification required by either of the two covenants reſpectively; and this either ſingly and apart each from other, or joyntly and together, to the rendring thoſe righteous in him that were helpleſs ſinners and wretched ones in themſelves.

Chriſts obedience then hitherto treated of (in the two forementioned branches of his active and the firſt branch of his paſsive) though it doth procure all that which is needful to make man righteous and holy, according to what is required by both covenants: yet it is not that properly which expiates the guilt of ſin already committed, nor frees from the curſe of the Law, in order to which *Chriſt was made a Curſe for us, and did bear the puniſhment due to our ſins, which without blood could not receive remiſsion* at the hands of Gods Juſtice, *Heb. 9.*

There is then yet remaining a ſecond part of Chriſts paſſive obedience to be opened, wherein this did conſiſt; and in reſpect of which, *it behoved Chriſt to ſuffer as a Malefactor without the Gate*, a reproachful, accurſed, bodily death, with all the heightning circumſtances accompanying the ſame, from God, Angels and men, to the *bruiſing of his heel*, in which alſo the Scriptures are very plain and expreſs, ſaying, that *upon him God laid the iniquity of us all*, Iſa. 53. *who were as ſheep gone aſtray*: and 1 *Pet.* 2. 24. *he himſelf bare our ſins in his own*

body on the tree: and chap. 3. 18. it is ſaid that he *being put to death in the fleſh, but quickned in the ſpirit, hath once ſuffered for ſins, the juſt for the unjuſt:* and 1 *Tim.* 2. 4, 6. *Who gave himſelf a ranſom for all, as willing to have all men to be ſaved and to come to the knowledge of the truth.*

Chriſt by being *made thus a curſe for us, redeemed us from the curſe of the Law*; or did that in way of ſatisfaction to Gods Juſtice, by reaſon whereof God thinks fit and finds it juſt to acquit and diſcharge ſinners from the curſe and wrath of God, due unto them by the Law. Which benefit is either renewed to us conditionally, and in reference to the firſt Covenant-obedience, by us engaged in to live and be tryed by: or is given unto us abſolutely and in reference to the ſecond Covenant-obedience, as *living by faith*, and intereſted in the *ſure mercies of* David *that never fail.*

Thoſe that partake of this benefit in the firſt ſenſe, are ſpoken of *Heb.* 10. *unto whom (having been once enlightned, and then ſinning willfully after the knowledge of the truth, to the treadding underfoot the Son of God, accounting the blood of the Covenant wherewith they were ſanctified an unholy thing, and doing deſpight to the Spirit of Grace) there remains no more ſacrifice for ſin*; but they fall again not only under the firſt curſe, but *the ſecond death*, or final miniſtry of Gods *fiery vengeance*, which *no ſacrifice of Chriſt* will be admitted to atone on their behalf *for ever*, *Pſal.* 49. 8. but *like ſheep they are laid in the grave for death to feed on; they go to the Generation of their Fathers, and never ſee light.*

But thoſe that partake of this benefit of Chriſts ſacrifice in the latter ſenſe, have at once a perfect and abſolute *remiſſion of all ſins* vouchſafed to them, never to be recalled more, as it is written, *Their ſins and their iniquities I will remember no more.*

This being laid down, we ſhall now proceed to ſhew, firſt, the particulars wherein Chriſt did undergo Gods wrath, and was *made a curſe on our behalf*, by way of ſatisfaction and *ranſome for the ſins of all mankind*, which properly was our due to have

have undergone in our own perſons; and ſecondly, to open the nature of that wrath from God, which Chriſt was capable of undergoing, and that was thought meet and required by God to be executed upon him, and undergone by him in the work of our Redemption.

For the particulars wherein Chriſt underwent the wrath of God, and did bear the puniſhment which was due only unto ſinners, the Scriptures declare them to be theſe.

Firſt, Chriſt was expoſed as a mark which was aimed and *ſhot at*, all the daies of his fleſh, by the rage and malice of wicked Angels and men; and as a ſpectacle of open ſcorn and reproach, to be trampled upon by his inſulting adverſaries, as if he had been *a worm and no man*; unto all which God was thus far contributing, as to ſuffer it and ſit ſilent as a Spectator, (yea by his providences and outward diſpenſations, rather furthering then hindring it;) and this in perſuance of his declared mind herein, even unto the Serpent himſelf, *Gen.* 3.15. when he told him (ſpeaking of Chriſt the *ſeed of the woman*) *he ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* For the exerciſe of all this rage of Devils and men againſt him, *did bring to paſs no other thing but what his hand and counſel had before determined to be done. For they that dwelt at Jeruſalem and their rulers, becauſe they knew him not, nor yet the voices of the Prophets, they have fullfilled them in condemning him.* Acts 13. 27, 29. *And when they had fullfilled all that was written of him* (to be done by them upon him, as inſtruments of vengeance) *they took him down from the tree.* In all which proceedings of God, Angels and men, *Chriſt the juſt ſuffered for the unjuſt*; the innocent and righteous had the due reward of the guilty *tranſgreſſor*; ſo that he being thus made the *puniſhment for our ſins*, it ſeemed good unto God *to make us righteouſneſs in him*, and to become capable of the reward contained in the promiſes due unto the ſame upon the terms of the firſt or ſecond covenant.

Secondly, (whileſt thus the wrath and rage of man, in all the circumſtances thereof, was as it were armed by God, to

ſhew it ſelf in open violences and injuries againſt him) God was alſo in a more immediate way exerciſing him inwardly with all manner of deſertions and withdrawings of his preſence with the fruits and comforts thereof, from his natural man, denying and with-holding the reward due to him as a righteous and holy man according to the Law; and inſtead thereof, recompencing unto him the puniſhment due unto the worſt Malefactor: appearing to the eye of fleſh and blood in him, and to the judgement and perſwaſion of him as he was a natural man, in the poſture and with the face of an enemy, lively declared to be ſo apprehended by him in thoſe dying words of his, *My God, my God, why haſt thou forſaken me?* which is alſo moſt affectionatly and prophetically expreſſed, *Lam.* 3. 1, &c. not only in the perſon of Chriſt, but alſo of his ſuffering Saints, who drinking of the ſame cup of ſpiritual deſertions and ſufferings with him, are thoſe that in a ſenſe alſo do bear the indignation of the Lord, *Micha* 7. 9. not by way of ſatisfying Gods Juſtice, and atoning his wrath (which is peculiar only to Chriſt in his own perſonal ſufferings) but as ſuch ſufferings are requiſite to the *bruiſing of their heel*, ſubduing their natural man to *a conformity with Chriſt in his death, and to the filling up that which is behind of the afflictions of Chriſt in their fleſh.*

The Prophet in the place mentioned on this account, *Lam.* 3. 1, &c. complains after this manner, *I am the man* (ſaith he) *that have ſeen affliction by the rod of his wrath. He hath led and brought me into darkneſs, but not into light. Surely againſt me he is turned, he turneth his hand againſt me all the day. My fleſh and my skin hath he made old, he hath broken my bones. He hath ſet me in dark places, as they that be dead of old. He hath hedged me about that I cannot get out, he hath made my chain heavy. Alſo when I cry and ſhout, he ſhutteth out my prayer. He was unto me as a Bear lying in wait, and as a Lyon in ſecret places. He hath turned aſide my waies, and pulled me in pieces, he hath made me deſolate. He hath bent his bow, and ſet me as a mark for the arrow. He hath cauſed the arrows of his quiver to enter into my reins,*

reins. I was a deriſion to all my people, and their ſong all the day. He hath filled me with bitterneſs, he hath made me drunken with wormwood. He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes. And thou haſt removed my ſoul far off from peace: I forgat proſperity. And I ſaid, my ſtrength and my hope is periſhed from the Lord: remembring mine affliction and my miſery, the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled, bowed or bruiſed *in me.*

The remembrance which Chriſt had (under all this diſpenſation of wrath from God, to the ſenſe and diſcerning of his natural man) of what was due unto ſinners, and what they had done, to whom he was given for a Head, Surety and Redeemer, added (as it were) the ſting to all theſe his ſufferings, ſetting before him the very form and miniſtry of that wrath from God (which man fell under by reaſon of ſin) contained in that threatning, *In the day thou eateſt thereof, thou ſhalt ſurely dye.*

Thus we are come to the ſecond thing, which is, to open the nature of that wrath from God, which Chriſt was capable of undergoing, or that was needful to be poured out upon him, in reference to the work of redemption.

Wrath properly is not to be found in the nature of God, ſimply conſidered, *for God is love*; who therefore ſaith, *Fury is not in me*: but wrath, as God is capable of exerciſing it, conſiſts in that poſture of an enemy and face of diſpleaſure wherewith he cloths and arms himſelf in Chriſt the Mediator, in his intercourſe with the creature, Angels or men, as the contrary form, viſage and appearance to that wherein he comes forth towards them as he is their God and husband, upon the terms of either covenant, firſt or ſecond.

The miniſtry of which wrath is exerciſed therefore by God, in a ſuitableneſs to the nature of the covenant it accompanies, and is annexed unto; and accordingly admits of a differing conſideration. For, the miniſtry of Gods wrath, contained in the threats of the firſt covenant, is but temporary and conditional, admitting of *atonement, remiſsion and reconciliation,*

tion, by ſacrifice, ranſome, and interceſsion: which being provided, & the benefit thereof obtained and applied, *redeems the ſinner from under this curſe* and diſpleaſure of God, which is therefore called, *Gal.* 3. 13. *our redeeming from the curſe of the law, through Chriſts being made a curſe for us.*

Secondly then, there is a higher and more fiery miniſtry of Gods wrath, contained in the threats of the new and everlaſting covenant, which is eternal, final and irrevocable, never to be drawn in again, when once gone forth, becauſe it never comes forth till the ſinner hath been tryed and proved to the utmoſt, and *having abuſed all Gods patience and long-ſuffering, treaſuring up unto himſelf wrath againſt this day of wrath,* fixes at length in that remedileſs poſture of defiance and enmity againſt God, as is excluſive to all ſacrifice or interceſſion of the Mediator as to any benefit thereby to him for ever, *Pſal.* 49. 8. called *Rev.* 20. the ſecond death, which is everlaſting: for *there remains no more ſacrifice for his ſins*; nothing now but *fiery indignation* reſerved for implacable *adverſaries* and *wilful* obſtinate ſinners, *Heb.* 10. This miniſtry of wrath is mentioned alſo 2 *Theſſ.* 1. 8. *as that flaming fire, wherein vengeance is taken on them that know not God, and that obey not the Goſpel* (or new Teſtament) *of our Lord Jeſus Chriſt.*

Gods wrath in this ſecond ſenſe, the damned and reprobate Angels and men are the objects of. This is *the lake of fire and brimſtone they ſhall be caſt into, which ſhall never be quenched*: and therefore that, which Chriſt in no ſort or ſenſe was capable to undergo, being every moment of his ſufferings the moſt perfect object of Gods eternal love, doing that all along which was moſt perfectly welpleaſing and lovely to the Father, even whilſt his natural man was the object of his temporary wrath and diſpleaſure.

But Gods wrath in the firſt ſenſe, hath for its object, all ſinners whatſoever they be, whether elect or non-elect, whether ſuch as ſhall be finally ſaved or finally damned: conſiſting in that diſcountenance and rebuke which God hath reſolved to put upon ſin whereſoever he finds it, yea though

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in his own dear children (which therefore is consistent with his peculiar love) as himself saith (speaking of the spiritual seed, to whom the *sure mercies* belong, and with whom his *covenant stands fast for ever*) *Psal.* 89. 30, 31, 32, 33. *If his children forsake my law, and walk not in my judgements: if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod* (that is, of this wrath) *and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.*

With *this rod and with these stripes was Christ himself smitten* (and *we healed*) *Isa.* 53. to the *marring of his visage more then any man's, and his form more then the sons of men,* Chap. 52. 14. leaving in him *no form or comeliness* to the eye of the natural man; who therefore *when he* thus *seeth him* saith, *there is no beauty, that we should desire him, Chap.* 53. 2. &c. looking on him as *despised and rejected of men,* and therefore *hiding the face from him,* as not valuing or *esteeming him* at all, but judging him as one *stricken, smitten of God, and afflicted,* or as as one whose name is *blotted out of Gods book*: a phrase usual in scripture to describe those that are under this first dispensation of wrath, as *accursed and separated from God,* Rev. 3. to whom God doth in this temporary ministry of wrath, attending the breach of the first covenant, declare himself as an enemy.

Thus it was with Christ, not only to the judgement and discerning of others, whether of his own people the Jews, or of the heathens, but thus he stood represented to himself in his own natural judgement and sense as a meer man, who lay really under this wrath of God, as the object of it, for the sins and on the behalf of all mankind: which seems to be intimated by *Moses*, when in the person of Christ he was mediating with God, *Exod* 32. 32. in behalf of the transgressing *children of the* first *covenant*, bringing this as his last argument; *Blot me* (saith he) *out of thy book, if thou wilt not forgive them*: as if he should have said, Am not I willing to be blotted out of thy book that thou mightest forgive them? have not I thus been *wounded for their transgressions, that by my stripes*

they might be healed? under this wrath or curſe, Paul alſo in imitation of Chriſts affection, declares himſelf willing to fall if thereby he might benefit *his brethren, his kinſfolks according to the fleſh*. This then is the only ſenſe, wherein Chriſt is capable of bearing Gods wrath, and of being *made a curſe for us*.

And now, how innocent and ſpotleſs is this precious and moſt profitable doctrine of Chriſts ſufferings or paſſive obedience, as to the calumnies and unworthy reproaches of thoſe who take upon them to brand it with Popery & Socinianiſm? and how unjuſtly doth this proceed out of their mouths who ſtate the point of juſtification ſo as to make it little other or better then that of works or of the firſt covenant; having the imputation of no higher an object then Chriſts active obedience or legal righteouſneſs ſingly conſidered for the matter of it? whereas, by this doctrine of Chriſts death and paſſive obedience we ſee ſomething farther required by the law of the new covenant, over and above the former, which as a higher and more acceptable object of imputative righteouſneſs is given to the true and right heirs of ſalvation, *viz.* that of *Chriſts broken, meek, crucified* ſpirit (the true *Iſaac*, as *offered up*) *which is before God of great price*.

In this everlaſting righteouſneſs, all the ſpiritual ſeed obtain at once an abſolute remiſſion and freedom from ſin, *ſtanding before the throne of God without blame* in their ſpiritual Head, *the ſpotleſs Lamb, in whom is no guile, to the obtaining an eternal redemption*, peculiar to themſelves, from amongſt all others, the ſons of men.

And foraſmuch as herein is aſſerted, that the ſinner is thus juſtified in the ſpirit and righteouſneſs of his head (imputed to him as ſoon as he is made actually a believer and of that one bleſſed ſeed) it doth avowedly decry Socinianiſm, which makes the perſonal obedience of the Saint in conformity only to the death of Chriſt as his pattern (and this but litterally alſo underſtood) to be that alone which is the ſinners juſtification which withall excludes the ſecond branch of Chriſts paſſive obedience here aſſerted, as it is the ſatisfaction

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to Gods juſtice and the atonement for the appeaſing of his wrath on the behalf of ſinners.

And as thus the true believers have a higher and more excellent objective righteouſneſs offered and imputed to them: ſo have they alſo a more excellent and *precious faith* then the other to receive and apply it, founded in the *ſpirit of* true ſon-ſhip and *adoption*, as the ſpring of that newneſs of life and operation which the law of the new covenant requires. This faith, we ſay, is ſaving: and to be of it, is inconſiſtent with our being of works, ſingly conſidered: ſo that to be and live by this grace, is no more to be and live by works: *otherwiſe grace is no more grace: and if it be of works, then is it not of grace: otherwiſe work is no more work*: Rom. 11. 6. which with what elſe hath been ſaid on this ſubject of Chriſts obedience, doth ſufficiently bear witneſs againſt the Romiſh doctrine of works.

Thus we have treated of the obedience of Chriſt both active and paſſive, through which *he fulfilled all righteouſneſs, and underwent all things written of him*, needful to be by him performed and ſuffered for the compleating mans redemption and ſalvation, without having inflicted upon him the pain of the damned, or the wrath of God, in that ſenſe as ſome groundleſly and without warrant from Scripture do affirm.

And as thus we have ſeen Chriſt myſtically as well as litterally laid in the grave, and rendred *obedient to the death of the Croſs*; ſo in the third and laſt particular he remains to be conſidered as through the progreſs which the witneſs and teachings of the Father made in him, he comes at length to be *declared the Son of God with power by the reſurrection from the dead: the holy one* which was ſo far from being left in the grave or *ſuffered to ſee corruption*, that his crucified natural man or dead body is hereby quickned and brought forth as into its maturity and ripe age, in a fulneſs of ſtature, agreeable to this his raiſed and exalted ſtate (*his corruptible having put on incorruption, and his mortal having put on immortality*) *to the bringing to paſs in himſelf the ſaying that is written: death is ſwal-*

lowed up in victory: O death where is thy ſting? O grave where is thy victory?

And now, the ſame Jeſus that was crucified and ſlain, by vertue of the compleat *exerciſe of his ſpiritual ſenſes, enters within the veil*, converſes *with him that is inviſible, and ſits down at Gods right hand*, retaining withal, in perfect uſe, the exerciſe of his natural ſenſes, powers and faculties of ſoul and body, in a glorified ſtate, as being in one and the ſame perſon, the *fulneſs of Jew and Gentile*; the perfection of the ſpiritual and of the natural man; joyning them both together in *one ſheepfold, whereof himſelf is the one great ſhepheard and overſeer.*

This *reconciliation Chriſt hath wrought through the blood of the Croſs, making in himſelf of twain one new man; having ſlain the enmity thereby, broken down the partition wall, and removed that which* elſe would have *letted the bringing of life and immortality to light.*

This is the form or faſhion of Chriſts heavenly manhood, wherein is to be found the perfection of both ſeeds, built up together in perfect love, uſefulneſs and peace; and this heavenly image thus wrought out in Chriſt, is *the law that ſhall go forth out of Sion*, propheſied of *Iſa. 2. 3. and the word of the Lord out of Jeruſalem, that ſhall eſtabliſh the mountain of the Lords houſe in the top of the mountains, and exalt it above the hils, cauſing all nations to flow unto it.*

This is *the pattern of the houſe*, ſpoken of alſo *Ezek. 43. ver. 7. and* 10. wherein was *the place of Gods Throne and the place of the ſoles of his feet to dwell in the midſt of his people*; which was to be *meaſured by the houſe of Iſrael, to make them aſhamed of their iniquities* and Idols. And *v.* 12. this is the law of the houſe upon the top of the mountain, the whole limit thereof round about ſhall be moſt holy.

CHAP.

CHAP. X.

Concerning the benefits that do inſeparably accompany Chriſts perſon, where he is received, either by the firſt or ſecond Covenant, according to the tenor of both which there is vertue in his blood to reconcile and bring men to God.

CHriſt in the 42. and 49. Chapt. of *Iſaiah* is called *The Covenant*, ſaid to be *him that God gives to be a* COVENANT *to the People, to eſtabliſh the earth, and cauſe to inherit the deſolate heritages; to ſay to the priſoners go forth, and to them that ſit in darkneſs, ſhew your ſelves.*

The way wherein Chriſt is given as a COVENANT to any ſoul, is by becoming the received *Lord and Chriſt* in that heart, miniſtring a participation and fellowſhip with him in ſpirit, by the power and preſence of himſelf there, either in his firſt or ſecond appearance, and changing that ſoul into *the likeneſs of himſelf*, more or leſs, in one of thoſe his appearances.

Thus according to the firſt Covenant he *viſited the Children of Iſrael in Egypt, brought them out of the houſe of bondage, and baptized them unto* Moſes *in the cloud and in the red Sea; cauſing them to eat the ſame ſpiritual meat and to drink the ſame ſpiritual drink; for they drank of the* ROCK *which followed them, which* ROCK *was Chriſt; yet with many of them God was not well pleaſed*: but (as he ſaith) Jer. 31. 32. *That my* COVENANT *they brake, though I was an* HUSBAND *unto them:*

and Isa. 63. 8, 9, 10. he saith, *Surely they are my people, children that will not lye*: and so upon that condition *he was their Saviour*, admitting them to the benefit of his sacrifice; *In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pitty he redeemed them out of the house of bondage, and carried them all the daies of old; but they rebelled and vexed his holy spirit: therefore he was turned from* the way of love and pitty he exercised towards *them* before, *became their enemy, and fought against them.* Thus also *Ezek.* 16. he ministers *life* to them, *decks them with excellent ornaments*, yea with *his own comelinesse*, and *spreads his skirt over them.* After all which they provoke him with greater abominations then ever before, and then he and they part again, and he becomes their enemy.

It is evident then, that upon such conditional terms as are comprehended in the tenor of the first Covenant, Christ can and doth cause his own reception in the hearts and consciences of men; and that there are inseparable benefits attending and accompanying this manner of reception of, or believing in Christ, which is begotten and held but upon the wavering principles of the first Covenant, which in respect of its uncertainty is *found fault with by God*, Heb. 8. 7, 8.

First, they that are thus made receivers of Christ, are called out of the world, to come out of that heathenish state wherein men live as without God and Christ in the world, and so are made of the number of those *many that are called*, whereof *there are but few chosen* and endued with the *wisdom from above which will make their calling sure.*

Secondly, *Christ is made unto such*, *RIGHTEOUSNES* in a way of *Justification*, who having made himself a sin-offering for fallen man, is pleased even upon the tenor of this Covenant to make *them the RIGHTEOUSNES of God in him*; that is, to afford unto them the benefit of his legal righteousnes whereby he satisfied the Law, so that the Law hath nothing to say against such; yea to make them that in him which God in righteousnes (imputing the benefit of his sacrifice

crifice unto them) doth accept, and is the justifier of them by, in declaring Christs righteousness unto them as a *propitiation for all their past sins*, and so to be continued to them, as long as they shall do well: In which sense God argued with *Cain*, Gen. 4. 7. *Whilst thou dost well shalt thou not be accepted? and if thou dost not well, sin lieth at the door.* Through this Propitiatory-covering of Christs blood they are under *SANTCUARY*, and in a *City of refuge* from Gods wrath and *the avenger of blood: kept unto the faith to be revealed, till by their wilfull sinning and making themselves unworthy of further* or *more grace, there remains no more sacrifice for sin.* This Justification the world hath in common with true believers as well as the first faith and calling before mentioned. Thus tis said, 1 *Tim.* 2. 3,4. *that God our saviour will have all men to be saved and come to the knowledge of the truth:* who ver. 6. *gave himself a ransome for all, to be testified in due time.*

The third benefit inseparably accompanying this kind of Christs giving himself by the first covenant, is that which we call *sanctification*, 1 *Cor.* 1. 30. consisting in a real and actual change of the heart, which lieth in our conformity to Christs legal righteousness, and is communicable unto men by this covenant in degree and measure, so as *through this knowledge of Jesus Christ men come to escape the pollutions of the world*, and to live in a conformity of mind to *the holy commandment delivered and exhibited to them* in the glory and perfection of Christs flesh or natural man; unto which righteous and holy operations man is called by the law and rule of the first covenant; wherein when Christ was set up as he *was made under the law, he was like unto us in all things, sin only excepted.* This sort of holy and righteous operations in men, and of holy and righteous principles according to this covenant, is at large described, *Ezek.* 18. wherewithal Christ declares that *in the day they turn from this their righteousness, and commit iniquity, they shall die, and their righteousness be no more remembred.*

These may be heightned to such measures and degrees of life

life and light in this first covenant, as to *know all mysteryes, to have faith so as to remove mountaines, and to speak with the tongue of men and Angels, taste of the heavenly gift and powers of the world to come, and yet be as sounding brass and a tinckling Cymbal*; yea, may become the more deeply fixed thereby in irrecoverable enmity against Christ and God: which comes to pass by their having received Christ thus in part only, and looking no farther then to the perfection through him attainable on this side his grave and resurrection; whereas the true spiritual seed and chosen ones of God receive Christ not in part only, whereby they have in common with the other all the forementioned benefits; but in whole, whereby they have over and above, that which excels, possessing and enjoying the riches of both covenants, and all this not conditionally and upon the slippery tenure of the first covenant, but absolutely and unchangeably in the second, *Isa.* 59. 21. *As for me, this is my covenant with them saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforthand for ever.*

In this new and everlasting covenant Christ is given and received in whole, answerable to what himself received from the *overshadowing of the Holy Ghost in the womb, from whose fulness they receive grace for grace*, in both those sorts of principles and operations which we have already described in the foregoing chapter: according to one of which he is alwaies *one with the Father*, acting in unity of mind with him throughout: and according to the other of which he is a righteous man in all his operations after the tenor of the law.

This then is that which we mean: where whole Christ is given to any soul, both these sorts of principles and operations through his indwelling spirit and presence are communicated unto it: *which two* perfections *are far better then that one* that is given single and *alone* by the first covenant: for here *when one is ready to fall, the other is neer to help him up: but*

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woe be to him that is alone, Eccles. 4. 9. 10.

Now Christ by this entire gift of himself, begets in and together with that which he communicates single by the first covenant, a further capacity in the mind of man to be of *one heart* and one way with him throughout, *built up in this unity of the faith of the Son of God*, so as to make the Saint alwaies do that in a way of true Evangelical obedience, which is pleasing unto him: as he was alwaies *in the daies of his flesh (when he was offering up himself in the eternal spirit) doing that which was pleasing to the Father.*

When Christ thus bestows himself upon any, forming his own reception in them, they do obtain thereby the power and dignity to *become the sons of God*, as those that are *not born only of blood and of the will of the flesh, and of the will of man, but of God: through which seed of God abiding in them*, they are made uncapable of *sinning wilfully, or of so provoking God as that he should swear in his wrath they shall never enter into his Rest*; being once taken thus into Gods everlasting covenant, and made *Gods first-born from the dead, and co-heirs with Christ, higher then the Kings of the earth*; *A seed with whom his covenant shall stand fast, and for whom he keeps his mercy for evermore: who shall endure for ever, and their throne as the daies of heaven*; *who yet if they walk not in Gods law, but forsake his judgements, if they break his statutes, and keep not his commandments* (as they may do) then saith God, *I will visit their transgressions with the rod, and their iniquity with stripes*; *nevertheless my loving kindness will I not utterly take from them, nor suffer my faithfulness to fail*; but will *keep them from the great transgression, that presumtuous sins get not dominion over them.* These are described, *Rev.* 14. 3, 4, 5. as those that were enabled *to sing a new song before the Throne, which none could learn but those that were thus redeemed from the earth, who are not defiled with women*, but in this unity and *simplicity* wherein they are *espoused to Christ*, are kept as *chaste Virgins to that their one husband*, and are *followers of the Lamb whithersoever he goes, as those that are redeemed from among men and made the first fruits unto God and unto the Lamb*; *In whose*

mouth is found no guile, as they are found in this unity with Chriſt, and conſidered as that *one ſeed*, Gal. 3. 16. *that are without fault before the Throne of God.*

From the conſideration of which Scriptures, the further benefits that do inſeparably accompany Chriſt, as entirely and abſolutely given by the new and everlaſting covenant, are likewiſe plainly to be taken notice of as the peculiar priviledges of theſe, beſides thoſe that they have in common with the others; as,

Firſt, that calling which thoſe few choſen ones are called with, that ſhall be ſaved, conſiſting in this ſpirit of adoption and ſon-ſhip which makes them one ſpiritual ſeed with Chriſt, as brought forth into the ſame unity with him which he is in with his Father; whereby they become *heirs, and are Lords of all*, perfectly *diſtinguiſhed from the ſervant, or children born after the fleſh*, under the firſt covenant.

And that we may the better underſtand what is meant by this *unity of the faith of the Son of God*, into which all the ſpiritual ſeed are begotten, we are to take notice of three ſpiritual unions witneſſed unto by the Scriptures. Firſt, between God and Chriſt, in *the WORD that was in the BEGINNING, and was with God, and was God*; in which union Chriſt the Mediator is God. Secondly there is an union between the Word and Chriſts manhood, as we have already ſhewed in the precedent Chapter, & that in a threefold reſpect: according to one of wch his manhood is found *in the form of God, and as the ſon of man, he accounts it not robbery to be acknowledged equal with God: the man that is his fellow*. Thirdly, there is a union between the manhood of Chriſt (who in the ſenſe before declared, is made *Gods equal and fellow*) and the whole ſpiritual ſeed in general, and each of them in particular, who are as the *Bride and wife to this Lamb*, and ſo in a ſenſe are his fellows and conſorts, *heirs of God and co-heirs with Chriſt* (*where the Spirit and the Bride ſay, come*) living together in this unity as Bride and Bridegroom: and ſo intimated, *Eph.* 5. 32. where the natural marriage is made a type of it, and the Apoſtle ſaith, *this is a great myſterie*

mysterie, But I speak concerning Christ and the Church.

And now what is more evident, then that the Saints by this union with Christ are not deifyed nor Christed, but have the place only of his *Bride and spouse, as the Queen who is all glorious within, and who is one, the only one of her mother?* To be therefore a member of this *Heavenly City, a living stone in this divine building*, is that which we are to understand by this second sort of calling, wherein *our Election is made sure to us, and a new name given us that none can read but those that have it.*

Secondly, through this *unity of the faith of the Son of God*, whereby those that are called are placed in the relation of members to Christ as he is the *Head of the Church and the first-born from the dead*, they are for ever justified, receiving this further benefit as they stand related to Christ in this his second Headship, beyond those that are singly related to his first, and obtain thereby but the common and conditional justification. For this everlasting justification extends to sins past, present and to come, absolutely and at once discharging from all sin, that *their iniquities may be remembred no more: and presents them faultless and without guile before the Throne of God*, as the objects of his eternal love and favour, unto which they are entitled in right of their being made *his first-born from the dead whose names are written in heaven*; adopted into his own line, *family* and descent, by this their marriage-union with Christ, who according to his heavenly manhood is the immediate off-spring of the WORD, and eternal *Son of God: without Father, without mother, without descent*, other then that of the very Son of God, into which he is adopted and taken by marriage-union; which dignity and grace he freely bestows and conveys in a secondary way upon his whole spiritual seed, and in this neer union keeps them from ever departing from him.

Thirdly, these unto whom Christ is thus *made their righteousnes* and justification, *he is made also their sanctification, to the purifying of their hearts through believing, and cleansing them from all evil conscience*, as well that which consists in the *filthines of the flesh*, as that which lies in the *filthines of spirit*; re-

newing them in their minds, through the putting on of the new man, to the *exerciſing* as well *their ſpiritual ſenſes* (in likeneſs and conformity to Chriſts actings and life in that unity wherein *he and his Father are one,* whereby he crucified and kept under his natural man) as to the exerciſing of their natural powers and faculties in likeneſs and conformity to the actings of Chriſts natural man; making them herein *ſubject to the Father of ſpirits, and to live acceptably and work holineſs in his ſight* as *renewed in knowledge after the image of him that created them,* or according to the pattern of the *new man,* in the holy and righteous actings thereof ſet up in the perſon of Chriſt, where *Chriſt is all and in all: which good works the Saints are foreordained of God to walk in,* as their true Evangelical and new-covenant obedience.

Fourthly, and laſtly, thoſe unto whom Chriſt is thus *made ſanctification, he is made alſo redemption* or glorification, to the *changing them throughout, in ſpirit, ſoul and body into a likeneſs* with his ſpirit, ſoul and body, as he is *declared the Son of God with power by the reſurrection from the dead,* at ſuch time as *our vile bodies ſhall be made like unto his moſt glorious bodie, by that mighty power of his whereby he* is able to *ſubdue all things unto himſelf: which is to be brought to light in his times, when he ſhall be admired in all them that believe,* and anſwer *the expectation of the creature, in delivering it from the bondage of corruption into the glorious liberty of the ſons of God, at their manifeſtation* and the compleating of their *adoption by this redemption of their bodies.*

Theſe are the benefits in ſhort and in general, that inſeparably accompany the guift of Chriſts perſon to the ſoul, as he miniſters himſelf in the two Covenants reſpectively: and are the fruits of his preſence there: Which will ſerve as a key to open many things in the following diſcourſe, when we come to ſpeak of the practical conſcientious part that is begotten in, and exerci'ed by the ſubjects of Chriſt, as they live under his Rule and dominion in the world, and are therein conteſting and *warfaring with the adverſary, the devil* and his inſtruments.

CHAP.

CHAP. XI.

Shewing the ſubordinate uſe that the elect Angels are of, unto Chriſt (in his bearing up the pillars of the creation, that elſe had been diſſolved through the fall) and the place which they have in the threefold general adminiſtration of his mediatoriall kingdom, ſet up in the world.

THough *ſin entred upon all men, and death by ſin, through the act of one mans diſobedience, and judgement came upon all men, becauſe in one man all had ſinned*: yet *by the obedience of one and his righteouſneſs the free gift came upon all men unto juſtification of life*, Rom. 5. and *where ſin abounded grace did abound much more*: by reaſon whereof, the whole firſt creation in all the parts of it is made Chriſts by the price of his blood, which was made Sathans and ſins by the fall; that as *the ſoul of the Father is Chriſts*, ſo alſo is the *ſoul of the Son, and he only that perſonally tranſgreſſes ſhall die*, *Ezek.* 18. 4. God having been pleaſed to *find a ranſom in Chriſt for atonement and propitiation, to the forbearance of ſins that are paſt*, and to the admitting of man to a new treaty of reconciliation and trial by vertue of the firſt covenant renewed in and through the blood of Chriſt, whereunto the miniſtry of the good Angels ſerves and is made uſe of by Chriſt the KING OF RIGHTEOUSNESS, who employs theſe his miniſters of juſtice as *the higher*

powers over the world, committed by him to their charge, to mannage order and govern in all the affairs thereof under him (having put all its Inhabitants in this ſenſe in ſubjection unto the government of the Elect Angels) *to be a terrour unto evil works, and a protection and refuge to them that do well*; who therefore, *Eccleſ.* 5. 8. are deſcribed to be thoſe that are *higher then the higheſt* miniſters of juſtice in this world, or then the *ſupreme powers* here below, and yet ſaith the text, *there be higher then they*: which are Chriſt the WORD of God, and the bleſſed Trinty.

In reference to the Angels therefore in this their office and adminiſtration of juſtice under Chriſt, it is ſaid, *Deut* 32. 7, 8. *The moſt high divided unto the nations their inheritance, from the daies of old* or the beginning of the world, *when he ſeparated the ſons of* Adam *according to the number of the Angels* (as the Septuagint renders it) or under their rule and government, as he *ſeparated the day from the night* in this viſible world by *two great lights* that he ſet up in the material heavens, *the greater to rule the day, and the leſſer to rule the night*, Gen. 1. 14, 16. typifying this office and miniſtry of Angels as to the government of the ſons of Adam; *all the nations whereof* in their earthly ſtate *God made of one blood, to dwell on all the face of the earth*: but thought fit upon the fall and ſin of the firſt *Adam, to ſet the bounds of their habitation according to the number of the Angels* or meaſure of their natural perfection, as ſubjected & made ſubſervient to Chriſt their head, being in this reſpect the ſhadowy image of Chriſts firſt appearance, in which they are able to proportion ſuitable manifeſtations of Chriſt to the natural diſcerning of men, in what ſtate or condition ſoever they are found, whether ſuch as are *without law*, or ſuch as are *under the law*.

The firſt of theſe know no higher rule at preſent, then this ſhadowy image of Chriſts natural perfection reflected and beamed forth upon them from the face of angelical glory, where the ſound of the Scriptures hath not yet been heard: who therefore as heathens, are ſaid comparatively to *abide in darkneſs*

neſs, as under the rule of the leſſer light, typifyed by the *moon the ruler of the night*: theſe are the *uncircumciſion in the fleſh*, *living* remote from, and (as it were) *without Chriſt and God in the world*, as *aliens from the Commonwealth of Iſrael, and ſtrangers to the Covenants of promiſe*; yet in a capacity *to ſeek the Lord, if haply they may feel after him and finde him, though he be not far from every one of them, being that light that enlightens every one that comes into the world.*

The ſecond ſort of men are thoſe ſons of *Adam* that are higher enlightened, by being brought beyond this firſt ſhadowy image of Chriſt, unto the Miniſtry of the Law, and placed under the dominion thereof, becoming actually thereby of the *ſeed of Abraham according to the fleſh*, being made *partakers of the firſt Covenant*, renewed in the blood of Chriſt, and ſo called the *circumciſion in the fleſh*; and in that ſenſe, *Iſraelites, children* of the firſt *Covenant, to whom pertains the Adoption and the glory, and the Covenants: who are called Jews, children of God*, or viſible Saints, *reſting in the Law* or taking up their ſtation in Chriſts firſt appearance or natural perfection; *making their boaſt of God, as knowing his will and approving the things that are more excellent, being inſtructed out of the Law* (whether conſidered as miniſtred by *Moſes*, or by the fleſh of Chriſt, who therein is the head-perfection of it) who are *confident that they themſelves are guides unto the blind, lights unto them that ſit in darkneſs, inſtructers of the fooliſh, teachers of babes, which have the form of the knowledge and truth of the Law* or firſt miniſtry of Chriſt, *whoſe praiſe is of men*, Rom. 2. 29. who in one word are made the children and off-ſpring of Chriſt, according to what he is as head and root unto the perfection of the natural Creation ſingle; yea even unto himſelf according to the fleſh, conſidered as a meer man, or in the faſhion and likeneſs of the firſt *Adam* in his ſinleſs and incorrupt nature.

Both theſe ſorts of men being ſtill but the ſons of the firſt *Adam*, or of an earthly deſcent and birth, fall properly under the Miniſtry of Angels in the hand of Chriſt, whom he

he hath appointed in a twofold diſpenſation, ſerving in the one to veil, and in the other to unveil him in his firſt appearance, as he is KING OF RIGHTEOUSNESSE, being in the witneſs they give herein, as *two great lights in the firmament* of the ſpirits of men, *the greater to rule the day, and the leſſer to rule the night*; In this latter they are as the Moon, to rule the *Kingdom of darkneſs*, whereinto all mankinde in their fallen corrupt ſtate are plunged, renewing and ſetting up ſomething of that light in the natural ſpirit of man, with which *every man is enlightned that comes into the world*, however degenerate his condition be in all other reſpects; in the other, they diſcover the *Sun that is to rule the day* of mans further enlightned judgement, when he is ſeparated from amidſt all the corrupt world, and is clothed with a viſibility of Saintſhip & profeſſion, wherein he *hath the praiſe of men that meaſure themſelves by themſelves, and compare themſelves amongſt themſelves*, without having the true Spiritual light of Chriſts ſecond appearance to help their diſcerning therein, 2 *Cor.* 10.12. and ſo, *are not wiſe*; but are ſuch *children*, Deut. 32.20. *in whom is no faith*; who, notwithſtanding all the commendation they aſſume unto themſelves, are not they whom God commends.

This generation of men are *Iſrael according to the fleſh*, whether under the Law or under the Goſpel; *which are not to paſs away till the ſufferings of the whole ſpiritual ſeed be fulfilled*: but ſhall be found in that *great city Jeruſalem*, mentioned *Rev.* 11.8. *which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified, and amongſt whom the dead bodies of his witneſſes muſt lie unburied three days and an half*, ver. 9.

Thus *the moſt High divided to the Nations their inheritance, when he ſeparated the ſons of* Adam not only into their ſeveral countries and local habitations, but into the day and night of his adminiſtrations of Rule over them and communications of light, life and power to them after their Fall, *when he ſet the bounds of the people according to the number of angels*, made by him miniſters of his Kingdom of natural righteouſneſs, as hath been declared.

The

The third ſort of people in that diſtribution of the Sons of *Adam*, are the true *Jacob* or Spiritual Seed, *that are of the Faith of* Abraham, whether *Jews or Gentiles*, and right *Heirs of God according to the promiſe*; that are not only *Sons of Righteouſneſs*, as the former, in the perfection of the natural man: but SONS OF PEACE, where *of twain* ſprings up *one new man*, through the blood of the croſs, and life from the dead. Theſe are the *hundred fourty and four thouſand*, ſpoken of *Rev.* 14. 1. *which were redeemed from the earth*, ver. 3. or out of all that was earthy; and had *learned to ſing a new ſong before the throne and before the four beaſts, and the four and twenty elders, which no man could learn but themſelves*, ver. 3. *Theſe are they which were not defiled with women*, but *are virgins*, induced from *the ſimplicity that is in Chriſt, to follow the Lamb whereever he goeth*; who, *were redeemed from amongſt men, being the firſt fruits unto God and to the Lamb*, v. 4 *In whoſe mouth was found no guile, for they are without fault before the throne of God*, able *to ſing the ſong of Moſes and of the Lamb.*

Theſe are the *Jacob* that are *Gods portion, Deut.* 32. 9. or his peculiar people and *treaſure, the lot of his inheritance*, reſerved for the immediate ſhining forth of light from the face of the Son himſelf, whether in his firſt or ſecond appearance. Theſe are they, of whom the *Iſraelites after the fleſh* (that were *not of the faith of Abraham*, nor *born after the ſpirit*, but *children only of Mount* Sinai, *and of the bondwoman*) were only the types and figures; and as ſuch, were caſt off when the true ſeed came and appeared, calling the Gentiles home unto himſelf; even as the worldly Church and fleſhly ſeed of Profeſſors among the Chriſtian Gentiles ſhall be dealt with, when *the Jews are grafted in again* upon a Spiritual account, and ſhall be made known to be *the fulneſs of the Gentiles.*

Thus in brief we have made way unto the ſtating, firſt, the ſubjects of that threefold kingdom of Chriſt, which we propounded to treat of; ſecondly, the rule ſet up over each of them, appointed by Chriſt to govern judge and condemn thoſe of them that walk not in conformity thereunto, in theſe

ſeveral, diſtinguiſhed conditions of men. Thirdly the diſtinct nature and kind of theſe ſeveral adminiſtrations of Chriſts Kingdom and Government, kept on foot and upheld by him in the world. Which three particulars we ſhall firſt give you the view of in a clear witneſs from the Scriptures, and then apply our ſelves to a diſtinct treating of the things and perſons relating to each of theſe three Dominions or Kingdoms of Chriſt, or rather diſtinct adminiſtrations of the one Government of Chriſt, which he is heir and poſſeſſor of, over men and Angels.

First then, we are to conſider the ſubjects that are bred up under the three adminiſtrations of Chriſts Government and Rule over men, in their proper diſtinguiſhing characters, names and deſcriptions wherein the Scripture preſents them to our view.

But that we may be the better underſtood what we mean when we ſpeak of theſe ſubjects, it will be needfull for us to premiſe, that there are two ſorts of ſubjects under each adminiſtration; either firſt, *ſuch as are willingly ſubject for conſcience ſake*, whom Chriſt rules by the power of his light, by them received, owned and walked in. Or ſecondly, ſuch as he rules over by force and *with a rod of iron*, as his *enemies, breaking* thoſe that will not bend, when they fall by their miſcarriage and demerit under the power of his revenging Juſtice in any of theſe branches of his Government.

First then, theſe two ſorts of ſubjects under Chriſts firſt adminiſtration of Rule, we ſhall find comprehended in thoſe general Scripture expreſſions which diſtinguiſh all the Nations of the earth in their Gentiliſm and uncircumciſed ſtate from the *Jews*, that are a higher enlightened ſort of the ſons of *Adam*, in a ſeparate and divided ſtate, as *planted wholly a right ſeed*, Jer. 2. 21. *a noble vine*; whereas the other are ſaid to be *alienated from the life of God, delivered up to vile affections, having their underſtandings darkned, and walking in the vanity of their minds*, who (as compared with the Jews) are thoſe that *live without Law*, are *ſinners without law, and periſh without*

without Law, Rom. 2. 12. who are also said in this sense to be *without God and without Christ in the world*: Such as have little or nothing of the first Image left in them, but are *carried away unto dumb idols as they are led.*

This is the state wherein we are all by nature, *dead in trespasses and sins, walking according to the course of this world, according to the Prince of the power of the air, the Ruler of the darkness of this world, working in the children of disobedience; having our conversation in the lusts of the flesh, fulfilling the desires thereof and of the mind, as children of wrath, Eph.* 2. 1, 2, 3. *working all uncleanness with greediness.*

These are further described by *the uncircumcision in the flesh*, the corrupt natural man or the *heathen*, in Scripture phrase, that is to say, the nations, kindreds and people of the world, that through the fall, are turned into *a degenerate plant, a wild Olive tree*, having their place and habitation *in the WICKED ONE, who Rules*, acts and influences *them* at his pleasure.

In this sad, helpless, forlorn and wretched state, Christ the Mediator finds all mankind by the fall, and is pleased not here to leave them, but through *the ransom by him paid for all*, to bestow freely upon them the benefit of this first light and Rule under which he places them (by the means of the ministry of Angels) with which he *enlightens every one that comes into the world*: begetting in them a capacity *to seek the Lord and to feel or grope after him* in the midst of their darkness; and setting up a work in their conscience *to do and perform the things contained in the law*, if they *wilfully despise not* and neglect the means of light provided for them in this state: which some of them do make a right and good use of, and so are led forward, by further enlightnings and quickenings *to the saving of their souls*, whilst such as refuse or despise this, are hardned and seared in their rebellion, and *reserved with the wicked Angels in chains of darkness to the judgement of the great day.* These willing captives of Sathan were typed out by those servants under the law, who refusing their liberty offered *in the years of Jubilee* and seasons for their redemption, were *boared in the ears*

in token of the juſt and perpetual ſervitude that belonged to ſuch, as ſo little valued their liberty when freely offered to them, and when the having or not having thereof, depended meerly upon their own acceptance or refuſal.

Secondly, The two ſorts of Subjects under Chriſts ſecond adminiſtration, conſiſt of thoſe ſons of *Adam* that are purified, quickned and enlightned, whoſe *bodies are waſhed with pure water*, cleanſed from the filthineſs of their natural man by having that done to them which was done to the Jewiſh nation or ſeed of Iſrael, when called by God into a diſtinguiſhed ſtate from among the Gentiles, *Ezek. 16. ver.* 5. to the 15. when ſhe was as a *caſt-out among the Gentiles to the loathing of her perſon in the day of her nativity, then God paſſed by her, looked upon her, and made it the time of his love, ſaying unto her when ſhe lay in her blood, Live; and cauſing her to multiply as the bud of the field, till ſhe encreaſed and waxed great and came to excellent ornaments: to have her breſts faſhioned, and her hair grown, who was naked and bare: for God had ſpread his skirt over her, covered her nakedneſs and entred into covenant with her, ſo that ſhe became the Lords. And he cleanſed her with water, waſhing away her blood from her, anointed her with oil, decked her with ornaments and jewels, and cauſed her to eat fine flower and hony and oil, and ſhe was exceeding beautiful and did proſper into a kingdome*; in which glory of hers ſhe was viſible to others, ſo as *her renown went forth among the heathen for her beauty which was perfect through the comelineſs which God had put upon her.*

This is farther enlarged *Deut.* 32 4. *&c.* where this *work of God* upon theſe Iſraelites is alſo called *perfect*, flowing from their *rock*, or from Chriſt that had been a *Father to them, and had bought them, and made and eſtabliſhed them, and had thus divided and diſtinguiſhed them from the reſt of the ſons of Adam.* Yet there were amongſt theſe, an *unwiſe generation*, in and under all this: thoſe *that had no faith, and who conſidered not their latter end, but corrupted themſelves, and had a latter end worſe then their beginning*: ſo as *their grape was the grape of* Sodom, *and their vine was the vine of* Gomorah, *and their ſpot*

ſhewed

ſhewed itſelf not to be the ſpot of Gods children, declaring them to be a very *crooked and perverſe generation.*

The firſt of the ſame principles with theſe, was *Cain*, whom *Eve received as a man from the Lord*: then thoſe *ſons of God* in the old world, *who corrupted themſelves* and left a rebellious race of *Giants or men of renown* for enmity againſt God, with which fleſhly ſeed *the Lord would not ſuffer his ſpirit any longer to ſtrive in the daies of* Noah, *Gen.* 6. 1, 2, 3, 4. Then *Iſhmael the ſon of* Hagar *the bond-woman*, figured out this generation under the firſt covenant: after him *Eſau*; then *the whole nation of the Iſraelites brought out of Ægypt: who were all of them baptized unto* Moſes, *in the red ſea, and did eat the ſame ſpiritual meat, and drink the ſame ſpiritual drink, yet with many of them was not God well-pleaſed.* And ſo *Iſrael after the fleſh*, all along from them downward, as they are deſcribed in all the Prophets, to be righteous men and *a holy ſeed*, yet ſuch as *Ezek.* 18.24. *turned from their righteouſneſs, and committed iniquity ſtumbling at the ſtumbling ſtone, being leavened with the leaven of the Phariſees*, and *in whom ſprang up a root of bitterneſs to their defilement*: ſo as after all their enlightnings and enlivenings from God, they miſcaried, being ſuch as *Elias interceded againſt, ſaying, Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they ſeek my life, Rom.* 11. 2, 3. and concerning whom *Eſay is very bold, ſaying, All the day long I have ſtretched forth mine hands to a diſobedient and gainſaying people, Rom.* 10. 20, 21. who alſo ſaith of them, *Rom.* 9. 29. *except the Lord of Sabboth had left us a ſeed, we had been as* Sodom, *and had been made like unto* Gomorah; which frame of ſpirit they fully diſcovered at laſt, when they *crucified the Lord of glory*, and were the *Jeruſalem in whom was found the blood of all the Prophets.*

Nor are we to think that this generation of men paſſed away with the Jews, ſince Chriſt himſelf in the very Goſpel may be *known after the fleſh*, and doth beget an *Iſrael after the fleſh*, in and under Goſpel-ordinances and miniſtrations: who by *the knowledge of Jeſus Chriſt and the holy commandment de-*

livered unto them, in his fleſhly manifeſtation, for their Rule, *may clean eſcape the pollutions of the world through luſt, and yet return with the dog to the vomit and with the ſow that was waſhed to her wallowing in the mire*, 2 *Pet.* 2. 20. *&c.* yea, who may by *the word of the beginning Heb.* 6. 1. or firſt appearance of Chriſt, paſs through the great *enlightnings* and quicknings from Chriſt there ſpoken of, to the *taſting of the heavenly gift and partaking of the Holy Ghoſt*, to the *reliſhing of the good Word of God and powers of the world to come, and y. t fall away and draw back unto perdition*, being void of that *faith that failes not*, wherewith we are to *believe to the ſaving of the ſoul.*

This ſort of men the Apoſtle *Paul* in all his Epiſtles takes notice of and diſtinguiſhes the true believer from: having had his warrant for it from Chriſt himſelf who ſaid, *Many are called, but few are choſen:* and again; of the *labourers in the vineyard* he ſaith, *there are firſt that ſhall be laſt* in Gods acceptance, and *laſt that ſhall be firſt*: and that theſe *children of the kingdom ſhall ſee many come from the four parts of the world, to ſit down with* Abraham, Iſaac *and* Jacob, *in the kingdome of heaven, and they themſelves be thruſt out with thoſe that ſay* Mat. 7. 22, 23. *Lord, Lord, have not we prophecyed in thy name and in thy name caſt out devils*, and done many wonderful works *? unto whom Chriſt will anſwer, Depart from me, ye workers of iniquity, I know you not.*

Theſe are they *Rom.* 4. *that find whereof to glory in the fleſh* of Chriſt, or in their *own holy fleſh*, as *the ſeed of* Abraham, *that are by the law* or firſt covenant: who are righteous workers according to the law, in the moſt Goſpel-like adminiſtration of it: but at the bottom, are ſtill upon the tenure and account of *debt*; for ſo is their *reward accounted to them by God*, as looking upon them ſtill under the firſt covenant, till they be brought to be *of the faith with bleſſed* Abraham.

Theſe in 1 *Cor. the* 12. *and* 13. *Chapters*, are intimated under the title *of ſpiritual men*, in diſtinction from the heathen, *as having the manifeſtation of the ſpirit given them to profit with*, by

by means whereof they may come to great attainments in *ſpiritual gifts*, and excellent operations of mind, ſo as to *ſpeak with the tongues of men and Angels, know all myſteries, have all faith, ſo as to remove mountains, give all they have to the poor and their bodies to be burned*: and all this but upon the firſt root and ſingle ſeed of natural righteouſneſs, remaining yet unexperienced of the *more excellent way* of enjoying and doing all this in union and harmony with a higher and better principle of life by *participation of the divine nature*, which the true heirs do obtain, and which is there called by the name of *love*.

Again, 2 *Cor.* 10. 11. Theſe are deſcribed under the names of *thoſe, of which number* Paul *ſaid he was not, who meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves were not wiſe*; but juſtly comprehended under the rank of *fooliſh virgins, over whom the Apoſtle was jealous with a godly jealouſie, hoping to have preſented them as a chaſte virgin to Chriſt, but now fearing leſt they ſhould be beguiled and ſin after the ſimilitude of* Adams *tranſgreſſion*, through the ſubtilty of the *devil, transforming himſelf into an Angel of light*.

Theſe among the *Galatians* were they that *Paul ſtood in doubt of*, as diſcerning in them principles that would carry them no higher then the firſt Covenant; before whom therefore he laid the diſtinction of the two Covenants and the two ſeeds, even under the Goſpel; thoſe that might be *born after the ſpirit, and thoſe that might be born but of the fleſh only*; *one of the free woman, the other of the bond*.

And among the *Philippians* this ſort of Profeſſors were ſo prevalent, that the Apoſtle was very ſharp, *ch.* 3. v. 2. & v 18, 19. *calling them, thoſe of the conciſion, dogs, and enemies to the croſs of Chriſt, whoſe God was their belly, and whoſe glory was in their ſhame, minding earthly things*; walking in a quite different ſtrain from them, who *forgetting what is behinde, preſs forward to the mark* ver. 14. of perfection, brought to light by the death and reſurrection of Chriſt, *worſhipping God in the ſpirit, rejoycing in Chriſt Jeſus, and having no confidence in the fleſh*.

It would be endleſs to rehearſe the ſeveral paſſages in the remain-

remaining Epiſtles of *Paul* and the other Apoſtles, deciphering this generation of Profeſſors in the times they lived, *Teachers of the Law, that knew not what they ſaid, nor whereof they affirmed*, as to the *lawfull uſe of the very Law it ſelf*; who, by *not holding faith and a good conſcience*, which is interpreted, *Heb.* 10.23. a not *holding them faſt*, but in ſuch *wavering*, uncertain principles as the firſt Covenant miniſters, *concerning faith made ſhipwrack*, and ſo loſt their *good conſcience* too at laſt, *drawing back into perdition*; Like *the Jeruſalem* complained of, *Ezek.*5.5. &c. where they were ſo far from walking up to the light of the Covenant with God which they were under, that in their walkings they fell beneath the very light and principles of heathens, *not doing according to the judgements of the nations round about them*, but *becoming adulterers and adultereſſes, ſuch as defile the Temple of God, and therefore ſuch whom God would deſtroy.*

Laſtly, as once for all, we may ſee this generation of men in their holy profeſſion and viſibility of Saintſhip, incorporated together with the true ſpiritual ſeed in every one of the *ſeven Churches*, mentioned *Rev.*2. and 3. chapters: which are uſually accounted to be typical, inreference to the ſtate of the Church under the Goſpel, from the Primitive times to Chriſts ſecond coming.

In every of theſe churches, Chriſt makes the diſtinction between the Spiritual Seed that had the *ſpiritual ear*, and the carnal Seed that had it not; but who in and under thoſe very Church-forms were the Nurſeries of all hypocriſie, apoſtaſie, and other Spiritual uncleanneſſes and defilements there, and were not *of the faith, nor in the faith of thoſe that overcome*; but were ſuch as from whom the *Candleſtick* and light they had from Chriſt, *might be removed*, verifying therein that ſaying of his, ſpeaking of this generation, as they ſhould continue under Goſpel Ordinances (when he was foretelling the end of the world, under the type and figure of the deſtruction of the material Temple in *Jeruſalem*:) *Verily, verily*, ſaith he, *This generation ſhall not paſs away till all theſe things be fulfilled*

filled; his myſtical meaning herein being, that this *crooked and perverſe generation*, mentioned *Deut.* 32.5. who were *always reſiſting the Holy Ghoſt*, Act. 7.51. (and were to ſucceed in that enmity which they bear unto the true Spiritual Seed, to the very end of the world, according unto what God declared from the beginning, when he ſaid, *I will put enmity between the Seed of the woman and the ſeed of the ſerpent*) ſhould continue till the *ſerpents head be wholly broken, and he trampled under foot: and the Saints heel wholly bruiſed, or the meaſure of Chriſts ſufferings remaining to be wrought out in his whole body, the Church, fulfilled.*

Theſe are they which *call themſelves Jews, but are not*, in ſpirit and truth, though they paſs currant in the *judgement of mans day* for the only viſible Church of God, excluding the heathens on the one hand, as Sathan appearing in his own likeneſs, and the true ſpiritual believers on the other hand, as the ſame evil ſpirit *transformed into an Angel of light.*

The third ſort of ſubjects, belonging to the laſt adminiſtration of Chriſts kingdom, are they, *who in faith and patience do poſſeſs their ſouls, following the Lamb whitherſoever he goes, not loving their lives unto death*: but *through the blood of the Lamb*, being received into the *unity of the faith of the Son of God, have* the uſe of *ſpiritual ſenſes* ſet up in them, enabling them *to hear* and obey *what the ſpirit ſaith unto the Churches*: and ſo are *worſhippers of God in ſpirit, rejoycing in Chriſt Jeſus, & having no confidence in the fleſh*; enjoying within themſelves the witneſs of *a better and more enduring ſubſtance* then what is experienced under the firſt-covenant-miniſtry: & through this *law of the ſpirit of life* which the ſpiritual ſeed are made under, have that *overcoming power* of Chriſt ever preſent with them in the actings of true and ſaving *faith*, *which overcomes the world, and gives them the victory* over all oppoſition: not but that they alſo in *walking as men*, have the ſame common weakneſſes as other men, & are liable to many failings and miſcariages, but as they are *born of God*, and *walk and live in that ſpirit, ſin hath no more dominion over them, to make them fulfil the luſts thereof*, *Gal.* 5. 16, 18.

Theſe therefore are diſtinguiſhed from all the earth-born ſons or children of the firſt covenant, by their higher and more divine birth, as born, *not of blood, nor of the will of the fleſh, nor of the will of man*, but of God, *Joh.* 1.13. not but that they are born alſo of all the other principles as well as other men, & poſſeſs them in common with others, ſomething of the corrupt nature with the heathen, and ſomething of the renewed nature with the Jew or worldly Chriſtian: but they have over and beſides, a birth of God, which none of the other two have, *living thereby in that light and life which no man hath ſeen or can ſee*: wherein they are a ſort of heavenly *ſeers and men of God, that enter* with Chriſt *within the veyl*, and are admitted into the ſight and enjoyment of God in the very *brightneſs of his glory and expreſs character of his perſon*, ſhining forth in the face of Chriſts ſecond appearance; and herein are *heirs of God, and co-heirs with Chriſt, partaking* after this manner *of the divine nature* it ſelf, wherein they *ſee God face to face in his own ſimilitude, apparently*, converſing with him, as *friend ſpeaks with friend*: having the natural powers & faculties of their mind (which they ſtill poſſeſs in common with other men) ſo ſubdued and made ſubject to this higher birth of the divine will, and preſence in them, *that they are taught to do the will of their father in earth as it is done in heaven*, and to be the *fulfillers of all righteouſneſs*, not only of that which is according to the rule and *law of the ſpirit of life* that they are under, excluſive to the reſt: but what is according to the law and rule of Gods judgements, given either to the Jew & worldly Chriſtian, or to the heathen in the right way of ſubordination wherein they ought to be practiſed and obſerved according to the will of God: *when we are ſo made one with Chriſt as he is made one with the Father, ever doing that which is pleaſing and acceptable in his ſight.*

Theſe are they then in the general, whom we mean by thoſe that are *born after the ſpirit and of the free-woman: that are from above, of the Jeruſalem that is above, the heavenly City, whoſe builder and maker is God*, by his own immediate hand forming and ſetting it up for that end, in the perſon of the mediator,

as

as that wherein Christ as the *first begotten from the dead*, might become the head to this whole seed of spiritual believers, *whose names are written in heaven.*

This divine birth is that through which we *believe to the saving of the soul*, and therefore is described, *Heb.* 11. 1. *&c.* under the name of *faith*, and is said to be the *substance of things hoped for, and evidence of things unseen*: giving the sight of him that is unseen to every natural eye, and bringing the soul to the knowledge of the inward living WORD: *through the knowledge of whom we come to understand that the worlds were framed*, and how they are since upheld and governed.

By the power of this divine birth, *Abel offered to God a more excellent sacrifice then Cain*; and the famous men of God in old times (whose genealogy, as all partaking of this spiritual seed, is derived in that *Chapter* from *Abel* downward through all the old Testament) *obtained a good report*, or lived that life which was in repute with God, and which he owned as well-pleasing and acceptable unto him.

These are they that throughout the new Testament also are to be understood for the seed of true believers, there spoken of: unto whom, as their pattern in spirit, these worthies *Heb.* 11. are propounded: that they might *run the same race, having so great a cloud of witnesses set before them, looking also to Jesus, not only as he is the author and beginner of our faith* in the ministry of his first appearance, but as he is also *the finisher* of it, making it the *faith that fails not*, which is attained in and by the new covenant or ministry of his second appearance: through which he doth not only appear *a King of righteousness*, conveying a seed of righteousness answerable to the perfection commanded by the law; but also *a King of peace*, conveying a seed of everlasting peace and absolute reconciliation between God and the soul *through the blood of the Cross*, wherein the perfection of the life of faith consists.

For wherever the single seed of righteousness is in any without this other seed of peace, *blessing will not stay or long abide* in that heart: nor will the *profession of faith and a good*

conſcience be held faſt and without wavering and danger of *falling away*. But where both theſe ſeeds are caſt in together, *to live together, as brethren in unity, the elder ſerving the younger, they are the two that are better then one*, mentioned, Eccleſ. 4. 9, 10. *who ſhall have a reward for their labour; and when one falleth, the other ſhall help him up: but woe to him that is ſingle and alone.* For the wavering unſtable principles of the firſt holy and righteous ſeed are never rightly fixed nor made durable, or *abiding unto life eternal*, but by this higher divine birth; whereby the firſt *hearing of the word becomes mixed with faith*, and produceth in the heart that *ground which brings forth the good ſeed in abundant fruitfulneſs*, without any danger of miſcarrying.

This new-creature-life and glory is ſignified by the *white ſtone and new name that none can read but thoſe that have it: who feed upon the hidden Manna, and are admitted to ſit down at table and meat with the Son in the Kingdom of the Father, having the ſeal of the living God in their foreheads*, by which they eſcape out of all trials and ſpiritual dangers, and are *brought forth as gold refined by the fire.*

Theſe are they that are *baptized with the Holy Ghoſt and with fire, into the name of the Father, Son and Spirit*, in the truth of the thing, in the living WORD; and not only in the ſhadow and figure held forth in *worldly rudiments and carnal ordinances*; being the *choſen veſſels* which God ſelects out of thoſe *many which he hath called*, cauſing them to bear his *own name, his new name, whom he makes pillars in his houſe, never to go forth more.* Theſe are the true *ſeed of the promiſe*, as it is written, *not to ſeeds, as of many*, but that *one ſeed, which is Chriſt:* who *are now ſons*, though for a ſeaſon under the veil and *form of ſervants*, unſeen in their true and proper appearance: yet at laſt they muſt be *like unto Chriſt* their head in their heavenly, glorified manhood, as ſaith the Scripture: *we ſhall be like him, and ſee him as he is.*

And as thus the ſpiritual ſeed, conſidered as living by the *faith that fails not*, are one ſort of the ſubjects under this third

diſpenſation

diſpenſation of Chriſts Rule: ſo there is a counterfeit ſpiritual ſeed that are deſcribed *Jude ver.* 12, 13. who are to be numbred under this third rank of ſubjects, as the ſecond ſort under this third adminiſtration, intruders into this ſpiritual ſociety of true believers, being *ſpots in thoſe feaſts of love wherein they feaſt with them, ſporting themſelves with their own deceivings, feeding without fear, clouds they are without water, carried about of winds, foaming out their own ſhame, wandring ſtars; and* 2 Pet. 2. 14, 15, 17, 18, 19. *having eyes full of adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls, curſed children, who have forſaken the right way and are gone aſtray, who ſpeaking great ſwelling words of vanity, allure through the luſts of the fleſh, through much wantonneſs, thoſe that had clean eſcaped from them who live in errour, being themſelves the ſervants of corruption, whilſt they promiſe liberty to others: unto whom is reſerved the miſt or blackneſs of darkneſs for ever.*

Thus man, in a threefold reſpect, is the ſubject of theſe three kingdoms and dominions of Chriſt: and is ſo vaſtly diſtinguiſhed from himſelf in theſe three ſtates, that he ſeems to have (as it were) a threefold nature and ſpirit, proper to each of them. In one of which, all the nations of the world live and walk, as they are diſtinguiſhed from the *earthly Jeruſalem, the children of Mount* Sinai, *or the firſt covenant.*

In the ſecond, the fleſhly ſeed of Iſrael or the worldly Church lives and walks, diſtinguiſhed both from the *nations of the world*, and from the *heavenly Jeruſalem*, or the true *Mount*-Sion.

And in the third, the ſpiritual ſeed or children of *the Jeruſalem that is above*, do live and walk, diſtinguiſhed from both the former: each of them therefore are placed by God under a ſeveral Rule and law, according to which their lives and actions are to be faſhioned and conformed, and by which they are to be tried and judged at the laſt day, *when the ſecrets of men* of all ſorts *ſhall be judged by Chriſt Jeſus according to the Goſpel*, which is of that large comprehenſion, as to take in all the three diſpenſations.

Firſt, for the *nations of the world, they have judgements given them by God*, Ezek. 5. 6, 7. with which Iſrael is reproched, as having walked ſhort of them; ſo that the *uncircumciſion* did out-doe the circumciſion in the righteouſneſs, the effect whereof was contained in the law, as in a much ſuperiour and more excellent adminiſtration.

Theſe the Apoſtle cals *Rom.* 2. 12. ſuch as *ſin without law, and periſh without law*, but yet are acknowledged as ſuch, that though they have not the law as it was given to the Jews, yet have a law given them from God, the work and effect of which ſheweth it ſelf *in their conſciences, accuſing or excuſing them*, as they walk up to it, or ſhort of it; even the law of nature, *in which they are a law unto themſelves*, having that within them that ſhall witneſs for them or againſt them before the *Throne and judgement ſeat of Chriſt*: that is to ſay, the law of natural right and juſt, exhibited to them through the miniſtry of Angels, that are inviſible *Thrones, Dominions, Principalities and powers*, ſet up by God for this very end, as *his miniſters for terrour unto evil works, and as encouragers and Protectors of them that do well*, as will preſently more fully be evinced.

The ſecond Rule or law containing the judgements and ordinances of God given unto the fleſhly ſeed or children of the firſt covenant, is the WORD of God coming forth in his firſt appearance, or *the law proceeding from Mount* Sinai, *witneſſed unto by the Scriptures of truth and Oracles of God, that were committed to the Jews firſt, and afterwards to the Gentiles*; which in all the degrees and ſteps of its adminiſtration, anſwers the true meaſure and proportion of Chriſts natural righteouſneſs and perfection, as he is (and ſo hath been here deſcribed) the head and root thereof to Angels and men, being that *holy commandment that either may be turned aſide from* (leaving them that have been under it, to a far worſe ſtate then it found them in, and rendring *their latter end worſe then their beginning*, as 2 Pet. 2. 20. *&c.*) or elſe be kept *without ſpot and blameleſs through the power of faith*, by the true Saint or ſpiritual ſeed.

The third law and Rule, is *the law of the ſpirit of life in Chriſt Ieſus*

Ieſus (the WORD of God, in his ſecond appearance, which comes forth from *Mount* Sion, *the heavenly Jeruſalem conſiſting not in meats and drinks and worldly rudiments, but in the power of an endleſs life and an everlaſting righteouſneſs*, written out in fair characters in the death and reſurrection of Chriſt, when he *ceaſed from his own works, and became the beginning and author of life from the dead, as the firſt-born among the many brethren, whoſe names are written in heaven, and upon whom God hath written his new name, and the name of the new Ieruſalem.*

The perfection and righteouſneſs of which ſecond appearance, is brought to light fully by *the brightneſs of Chriſts comming the ſecond time: the firſt-fruits whereof* are already given and ſet up in the hearts and ſpirits of *the children of promiſe and of the free-woman, being the hidden Manna which they feed on; the new name which they can read, and the holy anointing whereby they judge all things, whilſt themſelves are judged of no man.*

CHAP.

CHAP. XII.

Shewing wherein the three Rules and forms of adminiſtration, in Chriſts mediatorial Kingdom, do differ one from another, and maintain an entire juriſdiction within themſelves (but in due ſubordination and ſubſerviency ſtill, of the lower to the higher) over the reſpective ſubjects that live under them.

THE firſt of theſe is the law and Rule which is given by God to all nations, even to the whole world, in their corrupt, degenerate and fallen ſtate, occaſioned by the entrance which ſin made by *Adam*, overrunning his whole poſterity like *a ſpreading leproſie*, whereby man, that by his creation was made *a temple of God*, became *a habitation for Dragons, a court for owls or birds of the night, a hold for every foul ſpirit, and a cage for every unclean and hateful bird:* ſo that although there was a natural being, life and motion left unto man, it was in the next degree to no being at all, if not, in ſome reſpects, far worſe.

Yet how great ſoever this deſolation was, and how thick ſoever the darkneſs be in this *howling and barren wilderneſs*-condition of mankind, the blood of Chriſt is of vertue to make the heart of man again *rejoyce and bloſſom as the Roſe*; and the voice of the Mediator can make it ſelf to be heard in the

the remoteſt and darkeſt corners of the world, to the *opening of the eyes of the blind, and unſtopping the ears of the deaf, to the making the lame to leap and the dumb to ſing*; to the cauſing the waters of his manifeſtation to break forth and *ſtream in this deſert*; in one word, to the letting in *the ſound of the Goſpel* it-ſelf, in the ſhadowy & dark appearances thereof upon the very *ends of the world*, in purſuance of the extent of the reconciliation made *through the blood of his Croſs, by whom all things are reconciled unto God, whether they be things in earth or things in heaven*: ſo as the very creation it ſelf is made capable to ſerve unto the miniſtry of the Goſpel; *the heavens to declare the glory of God, & the firmament to ſhew his handy work; day unto day to utter ſpeech, and night unto night to ſhew knowledge: by means whereof there is no ſpeech nor language where Chriſts voice is not heard, their ſound going into all the earth, and their words unto the end of the world*, as *Pſal.* 19. 1, 2, 3, 4. compared with *Rom.* 10. 18. doth evidence.

Thus the *inviſible things of God, even his eternal power and Godhead*, ſhining forth in the face of the Mediator, *may be ſeen by the things that are made*, *Rom.* 1. and that either inwardly, by the influence and operations of the holy Angels, maintaining and keeping up the witneſs of Chriſt in the manifeſtation of natural juſtice and righteouſneſs, by way of counter-ballance to the works of the devil, and his kingdom of darkneſs in the world; or outwardly, by the books of the creature and daily diſcoveries of Gods providences, that are teaching and inſtructing to the loweſt and meaneſt natural diſcernings of men. And to enable them to the receiving hereof, they have a further taſte of the bounty of Chriſt the Redeemer, who doth freely renew and continue their life, breath and all things unto them upon a new tenure, even by the ranſom procured for them in his blood, by vertue of which, none of them do fail of partaking, in a common enlightning from him, when they receive their beings in this world, and have the lamp or *candle of the Lord* ſet up in them, to be as a witneſs for or againſt every man, according to his

works, being a *light which ſearcheth the inward parts of the belly*, Prov. 20. 27.

Over the nations then and people of the world, thus conſidered, we ſay, Chriſt doth diſpenſe his Rule and government, and gives unto them *judgements* and ordinances *according to which they are to walk*, Ezek. 5. and in the doing or not doing of them, their conſciences are *accuſing or excuſing of them*; and Chriſt in this his government ſhews himſelf by his miniſters, to whom he hath committed the mannaging thereof, either in *wrath and terrour againſt all evil works, or an Encourager and Protectour of all them that do well.*

The prime Miniſter of God on this behalf, is Chriſt. The hands in which this government is betruſted by Chriſt, are the *inviſible Thrones, Dominions, Principalities and powers* of the holy Angels (as we have already declared, and ſhall yet further enlarge) made by Chriſt and for Chriſt the chief Lords and *Rulers of the firſt world* and all the inhabitants thereof.

Regard ſeems to be had to this adminiſtration of government, *Iob* 2. 1, 2. where the *ſons of God* or theſe holy Angels, in their adminiſtration of this kind of government, *preſented themſelves before this Lord Chriſt*; *and Sathan came alſo among them, having been* his circuits, *walking to and fro in the earth, and up and down in it*; *unto whom the Lord propounds the caſe of Iob, as of a perfect and upright man*, ſo as there was *none like him in all the earth*; and who accordingly had found Chriſt owning, encouraging, and protecting of him, as the devil himſelf alledged, *Chap.* 1. at the ſame kind of meeting between God and the Angels, then held alſo; for ſaith Sathan to God, *haſt thou not made a hedge about him, and about his houſe, and about all that he hath?* on every ſide *thou haſt bleſſed the works of his hands, and his ſubſtance is encreaſed in the land*: intimating hereby the reward that is adminiſtred as to the kind of it, by the holy Angels under Chriſt, to the very heathens themſelves; and the puniſhment of wrath to conſiſt in the contrary diſpenſations of God hereunto, when he declares himſelf outwardly *a terrour to wicked works*, and puts forth his hand therein: for which

which purpose these excellent spirits are invested with *power, might and dominion over all the works of Gods hands* in the first world, *to execute Christs commands, as the Hosts and Ministers that do his pleasure in all places of his dominion*, and *are alwaies attending and hearkning unto the voice of this* WORD, speaking to them as he is the root and head of all natural good and perfection.

Under these invisible *Thrones and higher powers*, there are visible ones also set up, and are Christs *ordinance* and institution, in an inferiour and subordinate ministration of this government of Christ over men; which are called the *higher powers* of the world, whether contracted in one universal Monarch, as in the time of *Nebuchadnezzar*, *Dan.* 2. or dispersed into many several and distinct forms of Magistracy in the world, according as the *most high is pleased to set them up, pull them down, or change them*, in reference to the present work which he hath to do in the world, and to the state and condition of his own people in it: either for their bringing *into bondage and captivity under the worldly powers*; or for the leading them out of the same *into the glorious liberty* by him *designed unto them* in the last of daies; whereof *Nebuchadnezars* image was a notification, once for all, and was so interpreted by *Daniel* himself, when he said to *Nebuchadnezar*; *the God of heaven hath given thee a kingdom, power, and strength and glory, and wheresoever the children of men dwell, the beasts of the field and fowls of the heaven, he hath given it into thy hand, and made thee ruler over them: who therefore art this head of Gold.*

Which government, in the succession of it, shall be dispersed, decline and corrupt, until it quite *break* asunder, and split in pieces *before the everlasting kingdom*, which is intended by God to be set up in the room thereof. Which compared with *Cap.* 4. 17. makes it yet more evident, that this visible government in the hands of the *higher powers* of the world, is superintended, over-ruled and influenced throughout, by the *decree of the watchers, and the demand by the word of the holy ones* or Angels; *to the intent that the living may know, that the most*

High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the baseſt of men; evidently declaring that *promotion cometh not from the Eaſt, or Weſt, or South*; but Chriſt *who bears up the pillars of the earth*, when elſe through ſin and the fall *the earth and the inhabitants thereof had been diſſolved, he is the judge, he puts down one, and ſets up another*, Pal. 75. 6,7.

And if then in the inferiour viſible adminiſtration of this government over men, in the hands of men, the Rule is given and declared, whereunto the governed are to *be ſubject, not only for wrath but conſcience ſake*, Rom. 13. how much ſtraightlier is every ſoul obliged to the ſame Rule, as it is adminiſtred in the hands of the *inviſible Thrones*, at the judgement ſeat of Angels, who next under Chriſt the ſupream Miniſter of God, are exerciſing their Miniſtry in a way of *wrath and terrour againſt all evil workers, and in a way of encouragement and protection unto all thoſe that do well and walk uprightly in the earth?*

Thus according to the orders and *decrees of theſe watchers and holy ones* (whether declared by their inward miniſtry in the ſpirits and conſciences of the men of the world, or outwardly by the wholſome laws and ordinances of man, as the product and fruit of the light by them diſpenſed, or by the viſible providences of God) is the firſt adminiſtration of Chriſts kingdom managed and upheld throughout the whole earth and over all the world, even the nations that are yet aliens from *the Commonwealth of Iſrael, and* ſtrangers to *the covenants of promiſe*.

And becauſe it is very cleer from Scripture, that the *holy ones*, or Elect Angels are intruſted under Chriſt with the diſpenſing of natural juſt and right, and are inveſted with power to ſee their *decrees* and orders herein, from time to time by them publiſhed and declared, either inwardly or outwardly, to be obſerved and conformed unto throughout all the earth or viſible world, either voluntarily by thoſe that do well, or by way of penalty, compulſion and terrour, by thoſe that are evil

evil doers; It may be worth our while to enquire, in what capacity it is, that the holy Angels, as thus ministers of God and Rulers and governors of the world, do take this administration upon them, and how they are qualified for the dispensing of the same. We are therefere to remember that the Angels before their fall, had a subordinate usefulness unto Christ for the production of the visible world, and were his Chariots wherein he descended for the effecting thereof; *covering himself with their light as with a garment, and flying upon the wings of this wind*, being the top perfection of the first world, wherein *man was made inferiour to them*: and wherein they had a superiority and rule over all the works of Gods hands, that were of this first building.

This Rule or dominion the good Angels (that *held close to their head* and *obeyed the voice of his word*, in becoming serviceable to him in his second appearance, ceasing from their natural motion and workings to reassume their life through the power and tenure of the resurrection from the dead) were so far from forfeiting or being disabled unto, and deprived of the use thereof, that together with, and over and besides this, they received an addition of life and power (in a far better capacity then what they had by nature) wherein they were made *Ministers to the Heirs of salvation*: and through the Testimony they then were made to have and bear of Jesus, in the change that came upon them, to fix them in eternal blessedness, when the others fell, they do contribute unto the unveiling of the Son, and are preparers of the way unto his shining forth immediately in his natural life and perfection, as reassumed by him through the power of his resurrection. In which second capacity they are made use of by Christ as mediate instruments under him, in the giving of the law, or renewal of the first Covenant at *Mount Sinai*, when *the word was spoken by Angels*, and conveighed in figures and types under *Moses* Ministry, pointing out Christs coming in the flesh; and so Christ himself considered as the WORD *that was to be made flesh*, was *ministred by the disposition of Angels*, and the descriptions by them given of him, *Act.* 7.53.

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We are then to acknowledge, that the holy and elect Angels are in a two-fold capacity of usefulness unto Christ. In the first of which, they are as his shadow and image, standing singly in themselves, and shewing forth unto the world the natural justice and right that shines forth in their natural beings, made unchangeable by the vertue of Christs resurrection; wherein they are still as they were at first, a *garment of light, or a veyl wherewith Christ covers himself,* in his converse with the world and Nations of the Earth in their corrupt natural state, keeping up hereby some light and Rule, even in this night-condition of the world, which is but as a region of darkness in comparison of that day-break from Christ, that shews it self to those that are children either of the first or second Covenant.

The second capacity wherein the elect Angels do stand, is, as they bear the image and similitude of Christs natural life and perfection, in *unveyling and uncovering their Head,* and *hiding their own faces* before it, with the *four and twenty Elders,* Rev. 4. *that cast their Crowns to the ground before the Lamb, crying day and night, Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come.* In the first sense, they are as *the Moon that rules the night:* and in the second, as the bright *morning stars, or* SONS OF THE MORNING, ushering in the day-break, and ministring therein unto the birth of Christ in his first appearance, in and under the first covenant.

The second form of administration, wherein the Kingdom and government of Christ is dispensed and exercised over men, is that which is set up over the children of the first covenant, *Israel after the flesh,* or the *earthly Jerusalem: A holy City that God sets in the midst of the Nations and Countries round about her:* figured out by the Jerusalem placed in the Land of *Canaan:* unto which people or generation he is a *Saviour or deliverer out of the house of bondage, and a leader towards the Land of promise and true Rest.* But through their high provocations of him, and refusal of his *Judgements and Statutes* which he gives them to walk in, *distinct from the rest of the Nations,*

tions, and through their *resisting of the Holy Ghost*, or *second appearance and voice of Christ, as him that speaketh from heaven*, to which, *Moses* and the voice on earth at Mount *Sinai* pointed and directed them; he swears at last in his wrath, that they shall never *enter into his Rest*, so as they all fall short thereof, that herein abide single, and are made partakers of no higher birth.

These have had their general characters given them already, who by the neerness of union and communion which they are taken into with Christ himself, as their *Husband and Bridegroom* under the first covenant, are a great, *a wise, and a holy people in the sight of all the Nations of the World*, having *Statutes and Judgements* so righteous and excellent, as is to their admiration; living under the first presence or appearance of Christ (with the fruits thereof, discernable to the natural capacity of man) owning him, and owned by him, who *dwels among them as in his sanctuary and holy temple*, therein distinguishing them from all other Nations, who in respect of them, are *living, as it were, without God and Christ in the world*.

None are brought or do come into this Kingdom of Christ, but such as accept and answer their call out of the first, through which they become *transplanted out of the wild Olive tree* of degenerate nature, and become *engrafted into the good Olive tree*; receiving as from a new root, a new nature; or rather, from Christ, as he is the root of all natural purity and perfection, a renewing of the same pure nature for kind, wherein man was at first created: and in that state, are fed and nourished up at Christs own table (with those Luke 13. 25, 26. *who will say, Lord, Lord, open unto us, we have eaten and drunk in thy presence*) *eating his flesh, and drinking his blood*, to the growing up into one living body with him, and to the *partaking of the root and fatness of the good Olive tree*, yet never come to a *spiritual discerning of the Lords body*, as crucified and raised from the dead, but taking up their Rest in *a knowledge of Christ that is but according to the flesh*, through which *they clean escape the pollutions of the world, and then turn aside from the holy command-*

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ment delivered unto them in the miniſtry of this firſt covenant.

Theſe are they that are *under the dominion of the law*, or of Chriſt, as he is the *Miniſter of circumciſion* & of Gods firſt appearance, exhibiting himſelf to the eyes of their mind in the righteouſneſs of his natural man (as he is *God manifeſted in fleſh, and ſo witneſſed unto by the Scriptures*) as *a holy commandment*, unto which he begets and requires conformity in them. Here he is to be ſeen and converſed with, as on *Mount Sinai, in the holy place* or worldly *Sanctuary*, where *his Angels are his chariots, even thouſand thouſands of Angels*, to adminiſter the glory of this kingdom under him, and as his *forerunners to prepare the way whither he himſelf intends to come*, and vouchſafe his own perpetual preſence and abode.

So then, until Chriſts coming *in the fleſh, into the true Tabernacle, which God pitched and not man*, the Word, Law or Rule of this kingdom alſo, was *ſpoken, given, and* adminiſtred *by Angels*; *called the law and Miniſtry of circumciſion or of Moſes*, contained in the two tables, together with the *Judicial laws*, and fleſhly *rites and ordinances of divine ſervice* (thoſe relating to the ſecond table, theſe to the firſt and to the material temple-worſhip) which were to continue *till the time of reformation*, at the comming of the true Temple it ſelf, when the *WORD was made fleſh.*

But Chriſt being *come*, and having *in the body prepared for him, fulfilled the will of the Father in offering up himſelf in the fleſh without ſpot unto God, through the eternal ſpirit, and with his own blood entred into the holieſt of all*, he thought fit no longer to *dwell in Temples made with hands, Acts* 7. 48. but aboliſhing all the former *fleſhly rites and worldly ordinances*, belonging unto the Temple-worſhip that was then, he did build up out of the ruines thereof, *a ſpiritual Temple*, 1 Cor. 3. 16, 17. *which Temple*, ſaith the Apoſtle *Paul* unto the Corinthians, *are yee*; which yet is but ſuch a kind of building, for permanency and abiding, as the former: *For whoſoever of you* (ſaith Paul) *ſhall defile this Temple, him ſhall God deſtroy, whoever you be, that after your being enlightned, and having received the knowledge of the truth*

truth, ſhall not hold faſt your confidence unto the end, but become ſuch *ſervants as are to be caſt out of the houſe, making ſhipwrack of faith and a good conſcience.*

Thus there is an *Iſrael after the fleſh,* kept up and continued under the Goſpel, as well as under the law; who are now under Chriſts immediate government by his ſpirit, in the miniſtry of his firſt appearance, and according to the tenor of the firſt covenant, as they then were under the law, and had *the word ſpoke unto them by Angels,* in the Moſaical miniſtration: both being but one and the ſame earthly *Ieruſalem that now is, and is in bondage with her children*; in which it is moſt true ſtill, that *they are not all Iſrael that are of Iſrael; neither becauſe they are the ſeed of* Abraham, *the Father of the faithful,* & ſo pretending to be believers, *are they all children; but in Iſaac,* crucified, offered up Iſaac, *ſhall thy ſeed be called:* that is to ſay, they that are *the children of the fleſh* and of the living and natural body only, *are not the children of God; but the children of the promiſe are counted for the ſeed,* that were raiſed out of a *womb as good as dead, and ſprang up to* Abraham (*after that he had received the promiſes,* as they reſpected his fleſhly ſeed) by *Iſaacs* reſtauration as from the dead, the figure of Chriſts death and reſurrection.

This earthly Jeruſalem is the worldly Church under the Goſpel, the incorporated body of viſible Saints, *called out and ſeparated from the world*: who for their Law and Rule, own and profeſs the written word and the ſpirit of Chriſt, received and held forth in no higher a miniſtry then that of Chriſt, as he is the head and root of all natural purity and perfection, ſingly conſidered; declaring themſelves herein a holy or a ſeparated people, by a manifeſt ſelf-diſtinguiſhing profeſſion (according to the meaſure of their receiving from Chriſt, and growth up unto him) from all heatheniſh worſhip, yea and corrupt Chriſtian profeſſions or practiſes: walking in *all the ordinances* and judgements of Chriſt (held forth to them from the Scriptures in the various forms thereof) which their light leads them to receive.

This visible temple or worldly sanctuary of God, is a true Church (as they walk in the light, and according to the truth of this Law, under which they are) and (as shall be shewed) the nursery or womb of all the true spiritual seed, *Rev.* 12. 1. *&c.* Where it is described by the *woman cloathed with the Sun*, the day of Christs first appearance, and *having the Moon*, or heathenish Gentile state *under her feet*, being exalted into a glory far above them, and made use of by God *to bring forth the manchild* or heavenly seed, that are *to rule the Nations with a rod of iron*, which in their *divine birth are caught up to God and to his Throne*, and so, much farther exalted above the earthly Jerusalem, then she is above the rest of the Nations.

This earthly Jerusalem, in the times of the Law, had judicial Laws, for the heightning of a civil Magistracy into a suitableness unto the divine service of this worldly sanctuary. But since Christs ascension, and the spirituality of this very temple to be continued under the Gospel, till the fulness of the Gentiles come in, and the mysterie of God in Christs fleshly dispensations shall be finished) although many attempts have been made, and endeavours used to revive a like Magistracy again, in conformity to the judicials of *Moses*, in the very letter of them, there hath seldom been found any considerable progress or success herein; forasmuch as Christ is rather pleased to detain his people in subjection and captivity under the powers of the world, and the Magistracy kept up by him over men as men, during the season of sufferings allotted to them: in which, as *souls under the Altar* of persecution, *they cry out, How long Lord holy and true, dost thou not judge and avenge our blood on them that dwel on the earth?* and are enabled by faith to see through and above the visible powers and thrones of this world, into the ministry of Christ by his Angels, who are, all the while, Magistrates and Rulers in a higher sphere and capacity then the others; and who (as the times of Christ draw near, *who is the only Potentate and KING OF KINGS*) shall shew themselves to be his servants, *taking vengeance in flames of fire upon all ungodly men*, that are his and his peoples implacable enemies.

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By what then hath been ſaid, we may ſee how conſiſtent this ſecond branch of Chriſts Rule over men, is with the firſt; as that wherein this ſecond ſort of men that make up the earthly Jeruſalem, have all things in common with the firſt, as to their being benefited by the diſpenſation of natural right and juſtice; enjoying withall, much more then all this amounts to, even the comfortable warmth and life that is found in the day-light of Chriſts firſt appearance, and by immediate and fruitful converſe with him in the ſame, which is far to be preferred before the night of the Gentile world.

The third and laſt form or adminiſtration of the Kingdom of Chriſt which is exerciſed over men, is that whereby the true *ſpiritual ſeed of Abraham, according to Gods promiſe*, Gen. 22. 17. *do poſſeſs the gates of their enemies*; and ſhall in their proper ſeaſon be manifeſted to be the *ſeed, wherein all the Nations of the earth ſhall be bleſſed*: which is farther explained, *Dan.* 7. 18. 22. where it is ſaid, that *the Saints of the moſt high ſhall take the Kingdom and poſſeſs it for ever, even for ever and ever*, in fellowſhip and ſociety with Chriſt their Head, *ſitting upon the Throne with him, having a dominion, glory, and a Kingdom that ſhall never be deſtroyed.*

The ſupreme Lords and Rulers then in this kingdom under Chriſt, are the Saints, or *general aſſembly of the firſt-born, whoſe names are written in heaven, Children that Chriſt will make princes in all lands*, giving them the *honour written: to bind even Kings in chains, and the Nobles in fetters of iron*: unto whom as unto the right *heirs of ſalvation*, the elect *Angels will* be conſtant *miniſters* and attendants, in their charge and office of adminiſting natural right and juſtice, and *executing vengeance* on all the enemies of theſe *Saints of the moſt High*, who come not to the attainment of this high glory and dignity ſuddenly, or one before another, but by a general gathering of them all together by their head: firſt, into one dead body with him, as *planted together in the likeneſs of his death or offering up in the fleſh*: which is a needful preparation to the bearing and right managing the honour and preheminence

of that Crown and dominion, which they are called unto, *over all the works of Gods hands.*

Secondly by their being gathered together unto him, in one heavenly and glorified body, as *planted* also *in* the *likeneſs of his reſurrection*, in the glory wherein he is *ſet down at Gods right hand*: which is expected to be fulfilled at his return, when we *ſhall ſee him coming from heaven, in like manner as he was ſeeen to aſcend up thither.*

This third ſort of Chriſts ſubjects are compared by himſelf, *Luke* 8. unto the *good ground: on whom Chriſt the word and ſeed of life fell, as into honeſt and good hearts, that having heard the word keep it, and bring forth fruit with patience: having ſuch a faith* as is mentioned James 1. 3. *that under manifold temptations, approves and juſtifies itſelf* to be found durable and ſaving, in and by the fruit of *patience, which it works*: obtaining *a free paſſage and courſe* for the *WORD OF CHRISTS PATIENCE* in the ſoul, *till it hath had its perfect work*, and made the *mind perfectly conformable with Chriſt, in his death*, 1 Pet. 4. 1. to the *making the believer perfect and entire, wanting nothing: and to be of the number of thoſe that do overcome, and are made pillars in the houſe of God, never to go out more.*

Theſe are the true *Heirs of ſalvation*, that as *princes may be found walking on foot*, here in this world, *whilſt ſervants are riding on horſeback:* and are *in faith and patience poſſeſſing their ſouls, albeit they be killed all the day long, and accounted as ſheep for the ſlaughter*, Rom. 8. 36. *ſlain for the word of God, and for the teſtimony which they hold*, Rev. 6, 9, 10, 11. *unto whom white robes are given, even garments waſhed in the blood of the Lamb:* in which patient poſture they are appointed to *wait and reſt for a little ſeaſon, untill their fellow-ſervants alſo and brethren that ſhould be killed as they were, ſhould be fufillled.*

We find not only this third ſort of Chriſts ſubjects, mentioned and comprehended under that *parable of the ſower*, Luk. 8. but the ſecond and firſt alſo, very lively deſcribed to *thoſe that have ears to hear*, yea, and Chriſt himſelf as the univerſal ſeedsman, the living WORD OF GOD, who ſcatters the ſeed of his

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searching light and life into all hearts and consciences whatsoever, *enlightning every one that comes into the world*, and setting up that in them, which is *a discerner of their thoughts and* of the *intents of their hearts*: who therefore is held forth in that parable first, as *he sows his seed by the wayside or high waies*, interpreted by himself, *Mat.*22.9. to be the visits and communications of light and life, sowen by him among the Gentiles. For so he saith, when he would intimate Gods intention (upon the Jews rejection of him) to bring the Gentiles into the knowledge of himself; *Go ye therefore into the High waies*, or unto the Gentiles, *and as many as you shall find, bid them unto the marriage*: shewing evidently, that by the high-waies on which the seed fals, he means the Gentiles; as appears, Luke 8.12. where it is said, that in this state, *the devil comes* (or may come) *and take away the Word out of their hearts, lest they should believe and be saved*: that is, before it come up to the birth of faith in them, so much as of a temporary faith (for *common salvation*, which appertains to the second sort properly, represented by the second and third, *the stony & thorny ground*) much less a saving one, being only a seed of light or work of Christ in the conscience, teaching to feel after faith and salvation, but not actually entring them into it: and so is a most lively description of the subjects of Christ, and hearers of the Word under the first dispensation.

Now that which remains, is to shew how the children of the first covenant and earthly Jerusalem under the Gospel are also held forth in this parable, who are temporary believers, arriving at, and attaining through the power of the WORD, a state of *common salvation*, with those of the *Church of Laodicea*, Rev.3. who thereby became *rich and increased with goods, needing nothing*, being ignorant that they were *miserable, and poor, and blind, and naked*; in a condition that would abide trials, no more then those represented by the *stony and thorny ground*, who *when they heard, received the Word with joy, and for a while believed, but in time of temptation fell away*, as unable to resist and avoid the abuse of lawfull comforts and enjoyments

vouchſafed unto them by God in the firſt covenant, but ready every moment to *over-charge their hearts with ſurfeiting, drunkenneſs, and good things of this world*, (the ſweet whereof was reliſhed and eſteemed by them in ſuch exceſs, as to work in them an undervalue and diſrelliſh of Chriſt, in his heavenly glory) to the *choaking of the true ſpiritual ſeed*, in its approaches to them, by the means of the *riches and pleaſures of this life, working death in them by that which is good*, ſo as no fruit in them comes unto perfection, or is brought forth in duration & abundance, as by thoſe that *bring it forth with patience* under the teachings and diſciplinings of the Croſs, whereof ſuch as are *baſtards and not ſons do not partake*; and for want of which, *they at laſt fall away, and draw back unto perdition.*

Now ſaith Chriſt, in what he ſubjoyns to this parable; think it not ſufficient therefore to be thoſe that have light, and are hearers, yea and receivers of the WORD; for ſo, in ſome degree or other, all the world may be (as we have ſhewed) but conſider *how you hear*, or what uſe you make of it: for thoſe that *uſe it lawfully*, and are *faithfull in little, or in the leaſt partakings of it, unto them more ſhall be given, till the ſeed ſpring up unto a perfect day*: but thoſe who ſhall uſe it *unlawfully and unworthily, ſo as to cover it with a buſhel, or hide it under a bed, ſo as to detain it in unrighteouſneſs*, or take up their Reſt in that which is ſhort, and but in part, *from ſuch ſhall be taken away even that which they have*, and ſeem to hold upon ſuch a tenure, that it will not fail them, but abide unto life everlaſting.

CHAP.

CHAP. XIII.

Shewing the fixed enmity and war that is maintained and kept up by Satan, againſt the Rule and Kingdom of the Mediator in the World, in order to make of none effect unto men, the ineſtimable price and uſefulneſs of Chriſts Blood, in their fallen ſtate.

WHen the Devil found by the juſt and irrevocable ſentence of God, which was paſſed upon him and the wicked Angels, the deſperatneſs of his and their condition; and underſtood the power of a mighty Saviour and Redeemer, diſcovering itſelf in the Mediator, to obviate and break in pieces all his devices and evil deſigns (together with the way whereby this ſhould be wrought out and brought to paſs by the promiſed Seed that was to be *born of a woman*, *whoſe heel he ſhould* have the liberty to *bruiſe*, before his own *head* ſhould be totally *broken*, and himſelf and inſtruments *troden under foot*) he is preſently enflamed and breaks out into implacable rage againſt the woman and her ſeed (in whom *all mankinde are again made alive*) and ſuch of theſe with whom he cannot prevail to continue his ſubjects (but deſpairs of bringing them to his Lure, or making them to ſerve his ends) he ſets at open defiance, not being idle in the mean time, by his utmoſt endeavors, to keep off as many as he can from cloſing with the free and gracious offer, tendred to all men in the blood of Chriſt;

Chriſt; and where that hath had any influence or prevalency to bring over men unto Chriſt for a ſeaſon, he makes it his buſineſs to beguil and ſeduce them back again unto him notwithſtanding, if it be poſſible.

And thus increaſing and ſtrengthening a party to himſelf, from within the bowels of the Mediators own Kingdom, he declares himſelf in an open war and abſolute enmity againſt the true and faithful Subjects and Witneſſes of Chriſt, which he puts in execution (by vertue of the general Commiſſion received from God, wherein liberty and power is given to this *Serpent to bruiſe their heel*) not only to the depriving them of all that might be hopefull or deſirable to them in this life, and making the world to become *a barren wilderneſs* to them in all reſpects, as far as he may; but alſo to the incenſing and arming all the viſible Powers and Thrones of this world againſt them, to keep them in a kinde of temporary captivity and ſubjection.

In which poſture we may finde the faithful Subjects and Witneſſes of Chriſt, from *Abel* downwards, to the laſt finiſhing of their teſtimony, *Rev.* 11. patiently bearing all the brunts of this *war between* Michael *and his angels, and the devil and his angels*, from its firſt riſe to its laſt concluſion, untill the *meaſure of Chriſts ſufferings in them be fulfilled* in the utmoſt extent of them, as the whole ſeed is therein concerned; by means whereof their *faith and patience* is exerciſed to the end, even till the time come that they muſt be *crowned with glory and honour, and be ſet above all the works of Gods hands.*

Hence then we may perceive the *race of patience*, that on the one hand is ſet before the true believers, in conformity to their head, making the world and preſent life in it, as an irkſom *wilderneſs unto them, whereinto they are led to be tempted* and proved to the utmoſt, in the obedience of their faith: and the race of proſperity, earthly glory and power on the other hand, which the wicked are likewiſe brought into, as their reward in this life in the ſervice of the god of this world: who are permitted to have *their hearts deſire, and for a ſeaſon*

to

to bring their wicked devices to pass, even against the righteous.

For both their sakes therefore it will be needfull to take as exact and particular a survey of the whole matter on all hands as we can (which in the following chapters our intention is to do, and therefore in this we shall but give some general glances thereat) that we may come the more clearly to *see the end of the Lord*, and stand astonished at the wisdom of his Counsels, and excellency of his Workings, in the winding up.

This method of Gods proceedings, being that which is chalked forth to us by the Scriptures of truth, from the beginning to the end, may through Gods blessing become the means of explicating many dark and difficult places thereof, and minister a fit occasion to lay open the power and workings of Satan, as influencing the judgement and wills of men, whilst the free motion and managing thereof is in their own keeping, unsubdued and unbroken by the cross of Christ, that takes this arbitrary and self-directing power out of their hands, bringing it down to a perfect silence and cessation in all those that by believing enter into the true Rest; of which (by being left alone to the use of their freedom) those do come short (even after all their attainments in a state of common salvation) who for a while do appear the subjects of Christ, whether under the first or second dispensation, and afterwards prove to be of that prevailing power and interest which Satan wins from Christ, and works over to himself, fixedly engaging them to take part and side with him, as that Serpentine brood and viperous generation, that treads so hard upon the heel of the true Saints in all Ages, with a bloody cruelty, and fixed implacable enmity against those precious witnesses of Christ, for their exact likeness and conformity unto their Head; which is such, as that *Rev.* 11.4. they are described by the same *two Olive branches*, which *Zach.* 4. are applied unto Christ himself, to signifie, that they are *planted with him into the same likeness*, in Gods twofold name, figured

out thereby, and ſo have that twofold name and witneſs wrought out in them, which diſtinguiſhes them as well from the children of the firſt Covenant (who bear conformity but with one of the Olive branches, as ſingly communicable, without the other) as alſo from all that are called Gentiles, whoſe very light is but as darkneſs, to the ſhining forth of the ſingle witneſs only, in the children of the firſt Covenant.

Thus we are to underſtand by the *two OLIVE TREES and the two CANDLESTICKS*, mentioned *Rev.* 11.14. the whole Spiritual Seed (conſidered in their exact conformity to their Head, as well in his ſecond as in his firſt appearance) who are the two witneſſes, that from the very beginning of the world, ſucceſſively, in their ſeveral generations, have been the ſlain ones of the Lord, *the ſlaughtered ſheep of Chriſt, for the word of God and teſtimony of Jeſus.*

Yet we are not to reſt and content our ſelves only with this general ſenſe of the place, which is true, and doth give the proper character of the true Saint, poſſeſſing and inheriting whole Chriſt, and bearing upon him his whole name or his new name, wherein *of twain they are made one*, inſeparably communicated, as the twofold witneſs, wherein the true heirs of ſalvation muſt be found, to the glory of God the Father: But we may farther take notice of a more reſtrained and particular conſideration of theſe two witneſſes (which will be but a ſmall digreſſion from the matter in hand) as they are ſpoken of in that place, *Rev.* 11. where they are alſo to be looked upon as a particular number of the true Seed, living and ſtanding up in the world, in that age and ſeaſon foretold by *John*, and qualified with an extraordinary Spirit of propheſie, in reference to the juſtifying (before the eyes of the world) the truth of this twofold witneſs, being clothed with power ſuitable, in a way of working wonderful things, during the time of ſuch their propheſie: whereof *Elijah* was the type in his days, who by *praying to God, ſhut up the heavens for three years and an half, that it did not rain* (the like is propheſied to be done by theſe witneſſes, *ver.* 6.) *and brought down fire from heaven*,

heaven, to prove that he was a MAN OF GOD, *and that his God was the true God*; yet after all this was forced to flie for his life, to get from under the cruelty and oppreſsion of his enemies, and was at laſt *taken up viſibly into heaven, in a chariot of fire*, Eliſha *beholding and looking upon him.*

In which Spirit of *Elijah* ſome of the true Spiritual Seed are reſerved by God to be brought forth in the laſt days, and to give a moſt ſpiritual and remarkable witneſs unto the truth of Chriſts firſt and ſecond appearance in his Saints, *before the great and terrible day of the Lord come.* In which diſpenſation they ſhall ſerve as the immediate forerunners to the brightneſs of Chriſts ſecond appearance for the reſtoring of all things, preparatively, by this their Miniſtry of fire, as *John Baptiſt* ſerved unto the coming of Chriſt in the fleſh, by his Miniſtry of water; and in that ſenſe was owned by Chriſt to be as *Elijah already come*, to wit, in the ſhadow or figure of this *Elijah* that is to precede his ſecond coming.

By what then hath been ſaid, we may perceive who are meant by the Spiritual Seed; and how they are deſcribed in the Scripture as the *two witneſſes of God*; firſt, in a more general acceptation, as in all Ages they are to have their *heel bruiſed, and to be ſlain for the word of God*, and then in a more particular and reſtrained ſenſe, as ſome of them are to *come forth in the latter days, in the Spirit and power of Elijah*, to prepare for Chriſts ſecond coming, and then to have *their dead bodies for three days and an half remain unburied in the great City, ſpiritually called* Sodom *and* Egypt: which city, as the *mother of Harlots*, hath been extant in its ſpirit and principles from the beginning, as well as the prophane heatheniſh world with the powers thereof, embodied together upon differing grounds and intereſts by the Spirit of the old Dragon, and influenced by him as ſuitable inſtruments of War and Engines of battery, for the *bruiſing of the heel* of the true Spiritual Seed, and keeping them under, in all generations, as *ſpectacles to men and angels: who are weak, deſpiſed, thirſt, hunger, are naked and buffeted, have no certain dwelling place, but labour,*

working with their hands; who being reviled, bleſs; and being perſecuted, ſuffer; and being defamed, entreat; are made as the filth of the world, and off-ſcouring of all things to this very day.

To this War between the Seed of the woman, and the ſeed of the Serpent, all things tended and wrought from the very moment that Chriſt did accompliſh and finiſh the ſeventh days work; diſcovering thereby Gods true REST, as it was ſet up in his own Perſon, as the Mediator and *Lamb ſlain from the foundation of the world*, when he offered up that in ſacrifice, according to the will of the Father, wherein he rejected and caſt under his feet the pureſt, choiceſt excellency and perfection of all natural beings (as they ſtood ſingle in themſelves, unperfected by the union and ſubjection they were to be taken into by his ſecond appearance) neceſſarily conducing to the *breaking of the ſerpents head*, and top glory in his Angelical nature, *and to the trampling it under the feeet of the Saints.*

In like manner, *the Devil, that old Dragon*, perceiving that to be done in Chriſt the Mediator, which he could by no means reliſh or bear; that which was totally croſs and deſtructive to him, as fixed in that ſelfiſh ſpirit or ſingle ſtate of natural perfection, wherein he luſted to Rule and Reign, as god in the world; and propounding the greatneſs of a Kingdom and glory to himſelf (in which to enjoy his *own will, think his own thoughts, do his own works, and ſpeak his own words, which were not lawfull for him in the Sabbath of the true Reſt to the Lord*) he wilfully and maliciouſly quitted his head, Chriſt; *left his own habitation* (chooſing rather to become the *Father of lyes*, then to remain the ſon and ſervant of truth) and ſo finiſhed and compleated that root of enmity againſt Chriſt and the Spiritual Seed, in himſelf, whoſe off-ſpring they are that have this root of gall and bitterneſs ſpringing up in them (notwithſtanding the life and perfection of their natural beings, wherein either they were at firſt created, or unto which, in the principles thereof, they are again renewed in the blood

of

of Chriſt) by which they ſtrike in with the devils intereſt, in downright oppoſition to Chriſt, taking part with that King *Apollyon*, *Rev.* 9. 11. to deſtroy him, what in them lies, as himſelf plainly tels this ſort of men, *Joh.* 8. 37. acknowledging them to be *Abrahams* fleſhly *ſeed*, *but* (ſaith he) *ye ſeek to kill me*, and therefore, ver. 39. he denies them (in effect) to be *Abrahams* ſpiritual *ſeed*, or *of the faith of Abraham*; *for if ye were* thus *the children of Abraham* (ſaith he) *ye would do the works of Abraham, and this did not he*: he did not *become an enemy and ſeek to kill men for ſpeaking the truth, which they have heard of God*, *ver.* 40. If therefore you deſire to know what Father youbelong to, I tell you plainly, *you are of your father the devil, and the luſts of your father ye will do*; *he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him*; *when he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar and the father of it*, ver. 44.

So then, although God gave to Angels and men at firſt the goodneſs and perfection of natural beings, and doth freely offer a renewal of the ſame to men, in the blood of Chriſt, by the firſt covenant, made again in force by vertue of his death, as the *firſt Teſtament*, Heb. 9. 15, 16, 17, 18. yet this image and likeneſs of God, wherein they were made, and whereunto they are again renewed, as it ſtands ſingle and alone without the other, is a mutable and corruptible ſeed, the children whereof are therefore capable to turn again into degenerate plants, and into the wild olive tree. For God comes down in the miniſtry hereof as under a veil, to the creatures ſight and enjoyment, in which man fixing and taking up his abode (waiting for no further diſcovery, nor expecting or liſtning after that *ſecond voice of him that ſpeaketh from heaven*) may for ever ſtand excluded from entrance into or converſe with the glory that is *within the veil*, where *God is to be ſeen and enjoyed by the creature, face to face.*

By the blood of Chriſt then, man is firſt made capable *to be taken out of the wild* degenerate ſtate of nature, and *to be planted into the good Olive tree* (the fleſh or natural man, in

the perſon of Chriſt) and when he comes to *partake of the fatneſs thereof*, as it ſingly gives forth Chriſt in his firſt appearance, or *a knowledge of him only according to the fleſh* (which *Paul* grew a ſtranger to, as he came to be more acquainted with the Croſs) he is ſtill but in a capacity to ſtand or fall again, as upon his ſecond proof and trial, in the renewed exerciſe of his free will and rectified natural abilities of mind, he demeans himſelf: according to which he proves the womb whereinto is received either a divine ſeed and birth, whereof the mediator in his death and reſurrection is the author and parent; or elſe a deviliſh ſeed and birth, whereof the Serpent and old Dragon is the Father, growing up into a wilful and fixed enmity againſt the Croſs of Chriſt. One or other of theſe two ſeeds all ſorts of men do become, by the evil and unworthy, or the good and worthy uſe of Chriſts blood, and the benefits of his death: and ſo are either the *ſeed of the woman and of promiſe, or the ſeed of the Serpent*, lying children, *born from beneath of the father of lyes*, in compariſon of the *divine birth of the true ſeed* that in the other ſenſe are *born of God and from above*.

This latter is attained unto through Gods bounty and free love, the Mediator adopting them into oneneſs of ſeed with himſelf, as he is the *only begotten Son in whom God is well-pleaſed*.

The other, through Gods juſt permiſſion, and Satans prevailing power and influence upon their luſt and natural will at its beſt, are changed and corrupted into likeneſs and oneneſs of ſeed with the old Serpent. By reaſon of which different diſpenſations, the innocent, good, righteous and perfect ſtate of mans nature, communicated to him by vertue of the firſt covenant, comes either to grow up into that which is much better, even into the *power of an endleſs life*, or elſe to degenerate and ſink down into that which is much worſe, even eternal enmity and oppoſition of mind unto God, which is *the ſecond death*.

That then which fixeth man in his unchangeable and permanent

permanent ſtate of everlaſting bleſſedneſs or miſery, is the bringing him forth out of his firſt wavering and changeable ſtate into oneneſs of ſeed with Chriſt the Mediator, in his ſecond appearance, wherein he is made to bear the *likeneſs of his death and reſurrection*: or the leaving him to be transformed into oneneſs of ſeed with the deſtroyer, and thereby to become *a child of perdition.*

The firſt of theſe changes, mans natural will at its very beſt, luſteth againſt, as the greateſt croſs that can be brought upon it, until by *regeneration and the baptiſm of fire*, it be prepared, broken and ſubdued into a meet ſubjection thereunto.

And the latter change cannot be obtruded by the devil, or forced upon mans will, but is brought upon him by and with his own free conſent: which was not found difficult to be gained in the ſtate of mans innocency and purity in Paradiſe, and is not more, ſince.

Here then we ſee the ſeat and original of this enmity between the two ſeeds (ſpringing up in the manner before expreſſed, in their reſpective heads and roots) who are thus to be found, as they are in their heads and firſt principles, before they flow forth in the off-ſpring, and are diſcerned in their diſtinct operations, in the particular beings of men here in this world, as *deeds done in the body, whether they be good or evil: for which all men are rendred accountable, when they come to ſtand before the judgement ſeat of Chriſt.*

In order therefore to their own voluntary actings herein, they are endued with the exerciſe of a freedome of will, which by creation was perfect, abſolute and uninterrupted; and which (by the ballance that God ſince the fall, keeps up by the miniſtry of the holy Angels, with their influence and impreſſions upon the natural enlightned conſcience, as alſo by the work of the ſpirit himſelf, upon thoſe farther illuminated minds, under the firſt covenant, againſt the power and influence of the devil upon mans corrupted and depraved ſtate) is ſo far and truly exerciſed by man in the ſeveral meaſures and degrees thereof, as will render him inexcuſable for not hearkning;

hearkning to the light and means tendred and afforded to him through the blood of Chriſt, revealed by the Goſpel, in one or other of the three forementioned branches of his kingdome.

So that now, upon Gods *making man on the ſixth day* of the creation, *forming the firſt* Adam *of the duſt of the ground, and breathing into him the breath of life, he became a living ſoul*, was ſet up in the firſt image of God, brought forth in the ſame kind of mutable perfection with the Angels, and in all the glory and accompliſhments of this firſt ſtate, was a fit ſubject brought upon the ſtage, capable to be attempted by both theſe great Captains and competitors, *Michael*, in the perſon of the bleſſed Mediator, and the old Dragon, in the perſon of the devil. And this laſt ſeems to get the ſtart of the other at firſt onſet, foraſmuch as by means of the womans weakneſs, *who was firſt in the tranſgreſsion*, he makes a great advance towards his deſign, ſuppoſing he had neer attained his end; for he had prevailed ſo far, as to bring *Adam* and *Eve* into the tranſgreſſion and forfeiture of all the natural good they were by creation made poſſeſſours of.

And then further, in proſecution of the ſame deſign, upon this breach made between God and them, he endeavours to caſt in the ſeed of alienation and fixed enmity between them and God, in order to ſet up his abiding Throne and ſeat in the fallen nature of man, whereof the firſt *Adam* was the earthly head, in whom the door was ſet open, whereby *ſin entred into the world, and death by ſin.*

Thus things were brought into a moſt hopeful way, in the eye of the devil, to diſappoint and defeat the deſign of the Mediator, as to the ſafe conducting the promiſed ſeed, through all this diſadvantage and oppoſition, into the deſired place of the true Reſt. Whence it is that the Mediator and *Lamb ſlain from the beginning*, did hereupon think it high time to make diſcovery of himſelf, and of the means for the accompliſhing and bringing of his deſigns to paſs, in deſpite of the Serpents ſubtilty, and in downright oppoſition to the very *gates of hell.*

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By way of promiſe therefore he declares and engages himſelf to ſet up another man, a *ſecond Adam, Jeſus the Son of* Mary *to be born of the ſeed of the woman*; who, by being *bruiſed in his heel*, and undergoing all the rage and enmity that the devil and his inſtruments could exerciſe upon him, ſhould arrive at ſuch a neerneſs and intimacy of converſe with God in the glory within the veil, as that by the joy *thereof ſet before him* (and the power thereof conveyed into him, in the ſeed of it, when he was laid hold on by the WORD, in the womb of the Virgin) he ſhould be enabled *to offer up himſelf in ſacrifice to the Fathers will, without ſpot to God, through the eternal ſpirit; enduring the Croſs and deſpiſing the ſhame: and ſo through his ſufferings entring into the glory that was to follow, he is for ever ſet down upon his Throne, at Gods right hand, expecting till his foes be made his foot-ſtool.*

Hence it is, that *as through man came death, ſo alſo by man comes the reſurrection of the dead*; and the ſame man or *firſt* Adam, *who was of the earth, earthy*, becomes the ſubject matter for both theſe ſeeds to work upon, the *ſeed of the promiſe and ſeed of the Serpent*, both being to be ſown in this earth, influenced and managed by theſe two grand competitors, *Michael* and the Dragon; in order to engage and fix the particular men and women of *Adams* poſterity, either in their true Reſt, or in an everlaſting enmity thereunto, and excluſion from it; as they are either *begotten of God and born of the ſpirit, whereby they become children of the promiſe and heirs of ſalvation*; or left in the ſtate of their natural beings, voluntarily to drink in the ſeed of the Serpent, and thereby to become hardned and prove finally *children of wrath, and ſons of perdition, as born after the fleſh*, and as by *a fair ſhew in the fleſh* they do exerciſe and manage the fierceſt perſecution againſt the true ſpiritual ſeed.

So then, according to the birth which they are of, they are either *meaſured out with a line of life, unto life; or a line of death, unto death*: anſwering the two great ends, whereunto we ſhall find all things ſerve in this world and in the kingdom thereof.

This is that *being of this world or from beneath*, ſpoken of by Chriſt in the Goſpel, which though in its riſe and beginning, as hath been ſhewed, it be of God; yet in its progreſs and end, through the unlawful uſe thereof, it comes to be of the devil, who is the head and father unto that ſtate, ſpirit, and intereſt, which ſtands in direct contradiction and enmity to that of Chriſt and the promiſedſeed, as they are the *Jeruſalem that is from above, and are not of this world*. For in this Serpentine ſeed, there is comprehended an irreconcileable *enmity* and oppoſition *to the* power and excellency of the *Croſs of Chriſt*.

In which contrariety and oppoſition to the Croſs, all natural perfection and goodneſs is looked upon by God, as conſidered only in its ſingle ſeed (and as the enjoyers and poſſeſſors thereof are left by God to their own natural ſenſes, capacities and powers of mind, aſſiſted with all needful helps and means, proper and ſuitable to that ſtate) without the addition of a higher and more excellent birth, reſerved by God as a fruit of his bounty and free grace unto his choſen and beloved ones.

By what hath been ſaid, we may plainly ſee, that although Gods own choſen veſſels are determined from all eternity, and fixed in ſuch a neerneſs of union with God in their head, *that they can never be moved*, but are preſerved by the power and influence thereof, from all poſſibility of miſcarying, ſo as to fall ſhort of true bleſſedneſs: yet thoſe that are in the number of the non-elect, are not neceſſarily determined ſo much as in the means leading them to their deſtruction, but have the free uſe of their own natural abilities to prevent the ſame, aſſiſted with all ſuitable, requiſite helps and means from God to keep them from it; who omitteth nothing that is to be done on his part, conducible hereunto, which is conſiſtent with the freedome of mans will, and doth not offer violence to the principles which himſelf chooſeth to joyn iſſue with God upon; beſides all which, he that *is faithful and cannot deny himſelf*, is pleaſed to be in the poſture of one that is not yet riſen

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up to shut the door finally upon them, but leaves open a possibility of graffing them into an oneness of seed with the right heirs, if at his coming he shall find them making a right and lawful use of the blood of Christ (required by that first covenant, renewed thereby upon them since the fall) and not voluntarily rendring themselves uncapable of such favour by their needless provocations, in hardning their hearts against the voice and teachings of the Cross, and *rejecting that counsel of God against their own souls.*

God then is so far from looking upon the fall of man in the first *Adam*, and the act of disobedience by him committed, as the fixing of him and his posterity in an incapacity of returning unto God, and of being made the true and *right heirs of salvation*, that he is pleased through the blood of Christ, to declare himself reconciled to the whole race of mankind, as beholding them in a new head, in the seed of the woman, or second *Adam*, a truth at large discussed and held forth, 2 *Cor.* 5. as also *Jer.* 31. compared with *Ezek.* 18. where Christ challenges *all souls to be his*, as having obtained the *non-imputing of sins past unto them*, in order to put them upon a new trial of personal obedience unto him *who is the Lord that bought them*, and hath renewed life in them, *that they should henceforth not live unto themselves, but to him that died for them.* Yea, this is so evident, that *the creature itself*, Rom. 8. 19, 20. *earnestly groans and labours, expecting* a restauration by this price of redemption paid by Christ, *from under the bondage of corruption, so as to be brought into the glorious liberty of the sons of God.*

In summ therefore, there are these two great and general benefits, flowing forth from Christs death upon all men.

The first is, a common enlightning of spirit, whereby there is set up in them in some degree, more or less, the *candle of the Lord, shewing the work of the law in their consciences, to the accusing or excusing them in all they do*, and enabling them to such improvement thereof, as to attain *the answer of a good natural conscience* unto the Rule set before them, under the first administration of Christs kingdom.

The second is, *Gods not imputing to them sins past*, as also the often renewing of his pardon to them for sins present, *Psalm* 78. 38. *exercising therein his forbearance* for the sake of his own justice, as pacified and atoned by Christs sacrifice) accompanied with protection and encouragement which thence also is afforded them by the hands of the good Angels, as his ministers of justice unto all such as by approving themselves *faithful in that little they have received*, are found in the number of wel-doers.

By which we see the extent of the vertue of Christs blood, even to the ends of the earth, wherein he hath prepared as large a remedy for the fallen seed of *Adam* as the disease required.

CHAP.

CHAP. XIV.

Shewing the continuance and progreſs of the war between the ſubjects of Chriſt and Anti-Chriſt, and the terms and iſſues upon which they joyn.

THis war firſt diſcovered itſelf in the two brothers, *Cain* and *Abel*; where the devil comes off equal with Chriſt, ſo as to gain and prevail with *Cain*, as Chriſt choſe and accepted *Abel*: yea, for ſucceſs in the combate, ſeems to have the better; judging probably, that in this murther of *Abel*, the promiſed ſeed might have been wholly extinct, and ſo have finally miſcarried: God therefore ſupplies *Abels* room with another ſon; through whoſe line the PROMISED SEED might be yet figured out, and carryed on; as through *Cains* line, the SEED OF THE SERPENT were ſhadowed forth, and continued.

But the world coming to multiply, and the generations of men to increaſe, the ſubjects now of Chriſts three kingdomes, diſtributed as before we have ſet down, are upon the ſtage at once.

The firſt ſort of men are thoſe in a corrupt, degenerated ſtate, *whoſe daughters the SONS OF GOD went in unto*, Gen. 6. *and ſo begat Giants, or men of renown.*

The ſecond ſort are typed out and comprehended in this race of GIANTS, or men of fame and great repute, having the name of ſons, and God for their Father; but being *weighed in the ballance of the ſanctuary, were found to be too light: a*

fleſhly ſeed only; though ſuch as therein did bear the firſt image of God; yet who in proceſs of time, *did ſo corrupt themſelves*, that God refuſed to *ſtrive by his ſpirit any longer with them*, but gave them up to the deſtruction of the flood, as thoſe who became in the *imaginations of their hearts, alwaies evil before* him, and in the works they did perform.

The third ſort were found in the family of *Noah*, who was righteous in Gods account, and typed out the true ſpiritual ſeed.

Thus we ſee the diſtribution of mankind before the flood: but after the flood, it became much more evident and apparent, not only in the three ſons of *Noah*, that afterwards peopled again the whole earth: but in the time of *Abraham*, with whom God renewed both his covenants: making *him the Father of many nations*, or indeed, of the two great nations, one of the *law*, the other *of faith: Iſhmael, born of Hagar, the bondwoman*, figuring out the children of the firſt covenant, that were *born after the fleſh*: *and* Iſaac *the ſon of the free woman, who was by promiſe*, typing out the ſeed *born after the ſpirit*.

Theſe two ſeeds were diſtinguiſhed by their births, and diſpenſations they were under, from all the nations of the world beſides, who were in an open idolatrous, heatheniſh ſtate, out of which *Abraham* was called into the land which God ſhould ſhew him.

And in proceſs of time, when God made good the promiſes to *Abrahams* ſeed, in giving them poſſeſsion of the earthly Canaan, he ſtill continued this threefold diſtribution of mankind, chuſing the fleſhly ſeed of *Abraham* from among all the Nations round about them, and placing them in the midſt of them; and then by his Prophets and the true miniſtry of his Word, ſubdividing again the ſpiritual ſeed from the carnal.

Into this threefold diſtribution, God was pleaſed to ſort and rank fallen mankind, and ſo to continue them unto Chriſts ſecond coming, in order to accompliſh and fulfil the *whole counſel of his will* upon them, *which he had fore-purpoſed and determined within himſelf*; and had choſen the Lord Jeſus

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as a *poliſhed ſhaft in his hand*, to bring to paſs accordingly, by what he reveals of himſelf in the Goſpel and word of TRUTH: wherein firſt he is declared to be the *Captain and Author of ſalvation* unto the whole ſpiritual ſeed, *the many ſons that are given him by the Father, to bring up to eternal glory* (in the ſame way he came to it himſelf, *who was made perfect through ſufferings*) *of whom he is not to loſe one, but to raiſe them up all at the laſt day, into everlaſting life.*

Secondly, he is declared the Redeemer and Ranſomer, ſo far, of all mankind, from under the power of ſin and Satan, as to diſable them to keep off the good things contained in *the promiſes of this life, or of that which is to come*, from any that ſhall fulfill the condition of them, or at leaſt keep themſelves (as they may) from ſuch high provocations and wilful reſiſtance, for which God *ſwears in his wrath they ſhall never enter into his REST.* But when man finds ſuch work before him, as he cannot go through with by the ſtrength of nature, he will not reſign up himſelf in ſuch caſe (though he ſee there is no other way) that God may do it for him by bringing *him to Chriſt that he may have life*; but ſits down in a ſullenneſs of ſpirit, reſiſting the Holy Ghoſt, and rejecting the counſel of God, againſt his own ſoul.

In direct oppoſition to both theſe declared branches of Gods will, in the Goſpel, the devil and his inſtruments ſet themſelves.

Firſt, to attempt by all the power that is in the *gates of hell, to prevail againſt the very elect* themſelves that are *built on the Rock*, and are out of his reach to annoy, in reference to the certainty of their ſalvation: finding therefore little hopes or likelihood to fruſtrate them in that, he makes it his buſineſs to render *them of all men moſt miſerable*, as to any hopes or enjoyments in this life; wherein he finds latitude given him, in the power allowed to him, to bruiſe their heel.

Secondly, he uſeth all the means that lie in his power, by ſubtilty or force, ſo far as Gods permiſsion gives way to him, to aſſault the will and judgement of man, how highly enlightned,

lightned, and how far quickned ſoever, upon his ſingle natural root, in order to entice and draw him away from his ſubjection unto God, in the natural ſervice and worſhip that is due from him, never leaving till he hath prevailed with and over him, to provoke God ſo highly (notwithſtanding all his goodneſs, patience and long-ſuffering to him extended, through the blood of Chriſt) as thereby to render himſelf *unworthy* of any further love or favour, and to move God to *ſwear in his wrath, that he ſhall never enter into his* REST.

Under theſe two general heads, we ſhall find, as in a conſtant track, throughout the whole Scripture, the workings and counter-workings that are kept on foot and maintained between the MAN CHRIST JESUS, *who would have all men to be ſaved, and come to the knowledge of the truth*; and the MAN OF SIN and grand deceiver, Satan, who would have no man to be ſaved, but all to be made children unto him, *who is the father of lyes*.

The means uſed by Chriſt, to produce, renew and maintain the workings and operations of light and life from him, in the hearts and conſciences of fallen mankind, is by ſetting on foot, as hath been already ſhewed, the threefold law and government, given and erected by him at the beginning, over all the ſons of *Adam*, upon the fall: through the power and exerciſe whereof,

Firſt, he doth that to and in the hearts and conſciences of the very heathen, which fits and qualifies them to live anſwerable (if the fault be not in themſelves) to the law and government they are under, according to the meaſures of attainment which the meer natural man may have. The like he doth unto the children of the firſt Covenant, unto whom he is much more bountiful, ſutably to the ſtate he farther leads them into. And thirdly, he exceeds what he doth to both theſe, in the communications of himſelf unto the ſpiritual ſeed, whom he ſuffers not to deſtroy themſelves, but takes a courſe to croſs their own wils and deſires, when they are hearkning to the temptation of their own luſt, or Satan, to draw them away.

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This threefold conſcience and ſpirit of man, in the proper principles and operations of each of them, whether they are to be found ſingle, or all of them together, as in ſweet harmony, thus ſet up in the ſpiritual ſeed, our purpoſe is to treat of: and that, as particularly and diſtinctly as we can, to fall in with the experiences of all that may be therein concerned: looking upon this as the beſt method we can take, for the clear opening and ſtating the ſeveral diſpenſations of Chriſts threefold government and Kingdom, already entred upon. And therefore we ſhall conſider the principles and operations of each of theſe conſciences; either,

Firſt, as they are Chriſts *own workmanſhip* in and upon the heart and ſpirit of man, as the beginning and foundation of thoſe holy and righteous actings by him required under the diſpenſation, whereinto each of them is brought by God. or,

Secondly, as they are the lawfull and righteous workings of the ſpirit of man, enabled hereunto by free gift from Chriſt, and in dependance upon him, yet as the fruit and travel of his own proper judgement and will rectified, in the uſe of thoſe means, prepared and laid before him by Chriſt, to bring him to the right end of all motion, which is the true REST, whilſt as yet he is under *works, and not under grace*; or,

Thirdly, as they are the unlawfull and *forbidden fruit* of mans ſpirit, qualified and enabled from Chriſt as before expreſſed, when through his *own luſt he is enticed*, and through the ſubtilty of Satan he is enſnared; ſo as *luſt, when it hath thus conceived, is the root of all evil* operation, *bringing forth fruit unto death*, even death eternal, in the end, if the Lord upon the grounds of his new and everlaſting Covenant, do not pluck ſuch ſouls out of this danger, and lead them to ſuch a ſtate, as contains in it a perfect ſecurity and freedom from the re-entry of ſin, with its prevailing power over them.

Through the right and diſtinct conſideration of theſe principles and operations of conſcience in the ſons and daughters of men, we may come to find our ſelves, where we are, and whoſe ſubjects, whether Chriſts or the Devils, and to what

Kingdom or diſpenſation we belong, in reference to the one or the other, to the Kingdom of *Chriſts marvellous light*, or to the power of *Satans* accurſed *darkneſs*; and upon what terms we ſtand, in the one or the other; whether in a wavering ſtate, conſiſting in a capacity and poſſibility of removal out of the one into the other; or in a fixed, determined ſtate, upon which it is impoſsible for any change to be brought, either in a good ſenſe, or in a bad; in which men are reſerved and kept faſt, either in the bonds of perfect love, light and freedom, that caſteth out fear, as the elect: or in *chains of darkneſs* and captivity, unto the *judgement of the great day*, as the non-elect, who will be deſtroyed by the *brightneſs of Chriſts coming*, when he ſhall *appear the ſecond time, without ſin, to the ſalvation of his People.*

And this we ſhall do, if God permit, as a ſervice to theſe preſent times, wherein *like little children*, moſt are *toſſed to and fro with every wind of doctrine by the ſlight of men, and cunning craftineſs whereby men and devils lie in wait to deceive*, and lead on the ignorant to the *Chambers of death.*

CHAP.

CHAP. XV.

Shewing more particularly the bounds of that Rule and Government, which is ſet up by Chriſt in the natural conſcience, together with the anſwer of a good conſcience thereunto, in thoſe that are under this firſt diſpenſation.

IT is moſt evident by the Scriptures, that amongſt the nations who are ſaid to be *without law*, as diſtinguiſhed from the Jews that were *under the law*, there were found *doers of the law by nature, who ſhewed the work of the law written in their hearts, their conſciences bearing them witneſs, and their thoughts mean while accuſing or excuſing one another*, Rom. 2. 14, 15.

Of ſuch *Peter* ſpeaketh, *Acts* 10. 34, 35. where he ſaith, *Of a truth I perceive that God is no reſpecter of perſons: but in every nation, he that feareth him and worketh righteouſneſs, is accepted with him:* according as *David* alſo expreſſeth, *Pſalm* 34. 12, 14, 15, 16. *What man is he that deſireth life, and loveth many daies that he may ſee Good?* let him *depart from evil and do good*; for *the eyes of the Lord are upon the righteous, and his ears are open unto their cry.* But *the face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth*; and this *without reſpect of perſons; for as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law*, Rom. 2. 12.

And on the contrary, as many as have approved themselves faithful unto God *without law*, in a dutiful and chaste observance of the *judgements, which by him are given to all nations*, Ezek. 5. 6, 7. *are alike accepted*, Acts 10. 35. as those that *under the law* have approved themselves righteous, in *walking in all those commandments and ordinances of the Lord blameless*, *Luke* 1. 6. and are equally rewarded by God, according to their answerableness to the light they live in, who will punctually perform what lies on his part, in giving to the *righteous man, the righteous mans reward*; according to the tenor of the promises, covenant, and light they live under. For *the Lord is a God of Gods, and Lord of Lords, a great God, a mighty and a terrible one, which regardeth not persons, nor taketh reward*, but judgeth righteously the whole world, and all the nations in it; *Deut.* 10. 17. though he was pleased to delight so far in the fathers of the Jewish seed, as to chuse their seed after them, above all people of the world besides, to take them neerer to him and make them a habitation, more immediate for himself. Yet, as to the main, which is the grace of being made new creatures, the Scripture saith expressly, *neither circumcision nor uncircumcision availeth any thing*, or hinders at all either of them, from being taken into the Righteousnes Of Faith, and life of the new and everlasting covenant.

The nations then of the world, considered as *those that are without law* (comparatively with the Jews) *are not left by Christ without a witness* of God, kept up amongst them, nor without *Judgements, Ordinances and Laws* proper to them in that state, ordained by God to bring them unto life, and to the knowledge of the truth: accompanied also with suitable and sufficient means, to lead to that end.

And therefore immediately after the flood, God declares himself, as making a kind of stipulation and covenant with all nations, in the person of *Noah*, and his family, giving them *statutes and ordinances*, upon the observance whereof, *he promiseth his reward* and blessing; referring the sum of all to this, that *in the image of God did he make man*: which perfection, he requires

requires and expects ſtill, that man ſhould be aiming at, and endeavouring the attainment of, in all his operations; as intimating thereby, the obligation under which all men are by nature (eſpecially conſidering the extent of Chriſts death) to yield obedience to that law, which was written out in mans nature at firſt: the ſeeds and principles whereof, are renewed freely by gift from Chriſt, in that enlightning wherewith *he enlightens every man that comes into the world*; *making the ſpirit of man*, in a leſſer or higher degree and meaſure, *the candle and lamp of the Lord*, that is *fed with oil* out of the *holy candleſtick* from Chriſt (through a work in their natural conſcience by the miniſtry of Angels) enabling them to a diſcerning of good and evil, according to the light and principles of that natural righteouſneſs wherein they were at firſt created; and requiring them to exerciſe and improve this talent and ability of mind, freely given unto them, promiſing to have *his eye for good upon them*, *in their being faithful according to that little they have received, and to accept them according to what they have, and not according to what they have not: and to keep his ears open unto their cry, if they want wiſdom* or ſtrength to go forward and improve what they have received; cauſing them alſo to meet with protection and encouragement under the miniſtry of the good Angels, in counter-ballance to the diſcouraging aſſaults of the wicked ones; to the end that by being thus aſſiſted and ſtrengthned, in willing and reſolving on a holy and righteous courſe of life and operation, and putting the ſame in practice, they may the better bear up againſt the degenerated part of nature in them, and all the power and influence of Satan joyning therewith, until the fault manifeſtly appear to be in their own free-will and determination, by rebelling againſt the Rule and government which Chriſt hath given them to walk by, and *detaining the manifeſtation of the truth* communicated to them, *in unrighteouſneſs*.

And beſides this inward ſtrengthning and encouragement, afforded by God unto them: there is alſo a viſible and outward Teſtimony of his acceptance accompanying them,

as in the case of *Job*; where the devil takes notice, that as a reward unto *Iob* in his faithful and upright walking with God, in *fearing God, and eschewing evil, God made a hedge about him, and about his, and about all that he had, and blessed the works of his hands, giving herein his Angels charge over him*, being as yet but under this first dispensation, though withall he had a seed of immortal life underneath.

The sum then of what God requires, by the Rule and *judgements he gives unto all nations, is, that they depart from evil and do good*, in the exercise of the natural abilities of their mind, rectified and enlightned through the benefit of Christs blood, and so made improveable by the use of the means which he affords them in present, and is yet further willing to reveal to them in future, in order to their growing out of all natural filth and pollution of flesh, in conformity to that primitive purity wherein man was at first created: and to their being delivered out of the kingdom of Sathan and *power of darkness*, in which the design of the devil is, to fix and detain them for ever.

Now the good answer of this natural conscience unto this Rule and these judgements and ordinances of Christ, consists first, in the fear and aw of God which such have in them, that keeps them from sinning against him, or thwarting the dictates of their own enlightned judgement, shewing itself in accusing them for evil doings, and excusing them in good, especially when strengthned herein by inward good motions and impressions, that are the effects of the ministry of the good Angels, to perswade and encourage hereunto.

Secondly, in a vigilant care and industry to walk up faithfully to this light, not slighting or neglecting any proper and suitable means conducing thereunto.

Thirdly, in an experimental sense of the emptiness and insufficiency of the good works by them done, to justifie and present them *faultless before God* (*before whom the Angels themselves are ashamed and hide their faces*) which made *Iob* to say; *if I justifie my self, my own mouth shall condemn me: if I say I*

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am perfect, it ſhall alſo prove me perverſe. Though I were perfect, yet would I not know my ſoul, I would deſpiſe my life, Iob 9. 20, 21.

Fourthly and laſtly, In a forwardneſs and readineſs of mind to forget and *leave behind* all their preſent attainments, and to be in a poſture *to receive words, whereby they may be ſaved:* with which *Peter* came to the Centurion, who ſeems to have had all theſe four particulars very viſible and eminent in the good conſcience he exerciſed, whilſt as yet he was neither *under the law* nor *a believer*, but in the top-perfection (as it were) of this firſt diſpenſation, waiting for that greater light and mercy to be revealed and communicated to him, words whereby he might be ſaved.

Through the exerciſe of this natural good conſcience and uſe of the means accompanying the ſame, there is no man *that comes into the world*, wherever he be born or educated, but is in a capacity of being reſpected by God, as a natural righteous man, and ſo to be *accepted with him in his alms and prayers*, which with the Centurion, he may *put up to God*, and thereby be taught how to eſcape the filthineſs and groſs corruptions of nature, and to arrive at that ſtate wherein he may find the like grace from God, which the Centurion did, that is, to have the means ſent unto him, *whereby he may be ſaved.* Thus by Chriſt, is every man in the way of *ſeeking the Lord, if peradventure feeling after him he may find him, who is not far from every one of us.*

By this work of Chriſt in the conſcience, there is ſet up an enlightned moral principle of judgement and will, oppoſite to, and warring with the corrupt and degenerate part: according to which, *Paul*, Rom. 7. ſaid, that *he was alive once*, to wit, in the exerciſe of ſuch a moral good conſcience, and therefore in the *Acts* made it a part of his Confeſſion, that *he had lived in all good conſcience to that day*; that is to ſay, in all the ſorts of good conſcience, which men may live in.

Firſt, in ſuch a one wherein he lived *before the Law came* to him, in the life and power thereof. Secondly, in that, where-

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in the life and power of the Law conſiſted. And thirdly, in that, which is the *obedience of Faith*, which *Paul* experienced, after that *blameleſs righteouſneſs he lived in, according to the Law.*

And though the firſt of theſe be the loweſt and weakeſt, yet it brings forth a very beautifull and good change in naturall men, under this firſt diſpenſation, heightning their faculties and operations according to the meaſure of light and life they have attained unto, and keeping up ſuch righteouſneſs which God thinks fit to reward, and to carry himſelf favourably and propitiouſly towards thoſe in whom it is found, through the blood of Jeſus the Mediator; wherein, that ſort of men at this day that go under the name of Quakers, are a moſt notable inſtance and lively witneſs. For through a diligent and faithful improving of this very light within the conſcience, it is ſaid, *Rom* 2. that *thoſe that were without law, did ſo become doers of the law by nature*, that they outſtript the formal *Jew* and viſible profeſſour of God, *under the law*. In which caſe *the uncircumciſion* are accounted by *Paul, when they keep and fulfill the righteouſneſs required by the law*, to be equal with thoſe that are *under the law*, yea, ſo far to ſurpaſs, as to judge ſuch of them, who by the *letter and circumciſion* becoming formal, *do tranſgreſs the law* and not anſwer the end of it.

And indeed, in the judgement and acceptation of God, the natual man, that is found by God, *doing the work of the law, by nature*, working the righteouſneſs and good therein required, is (according to his meaſure, and anſwerable to what he hath received) as much reſpected and regarded by God, as he that is *under the law*, ſerving and walking with God, according to the ordinances and judgements thereof. So the Apoſtle concludes, *Rom.* 3. 28, 29, 30. when he looks upon both theſe ſtates, as comprehended under the law, and equally *falling ſhort of the glory of God, and righteouſneſs that is by faith*; which comes alike to the one and to the other, *making no difference.*

And yet, comparing one with the other, there is a very great difference, by reaſon of the diſpenſations they are reſpectively

ſpectively under. For, ſo conſidered, the *Few is firſt, and then the Gentile: the Few* is above and *is neer, the Gentile is* below *and afar off*. The Jew hath the ORACLES OF GOD *committed unto him*, hath Gods viſible ſanctuary and preſence: *to Iſrael pertains the adoption and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes, and of them, as concerning the fleſh, Chriſt came.*

Through the want of all theſe priviledges, the reſt of the nations are called *Gentiles, aliens from the Commonwealth of Iſrael, and ſtrangers to the covenants of promiſe*, ſo as the light of the witneſs ſhining amongſt them, is but as the inferiour *light appointed to rule the night*, in compariſon of that *by the law*, which is *the greater light that rules the day*. In reſpect whereof, the difference between theſe two generations of righteous men, and ſorts of good conſcience, under this firſt and ſecond diſpenſation, is very material and conſiderable. For thoſe that are *doers of righteouſneſs by nature*, as the former, are not *tranſplanted out of the firſt Adam*, but are rather *healed of their deadly wound*, reſtored in principles to ſome meaſure and degree of the exerciſe of right reaſon and free will, expecting in the way of their own perſonal righteouſneſs and holineſs, as *Adam* did before the fall, to live and pleaſe God, until they be admitted unto ſuch farther manifeſtation of his counſel, as he yet reſerves to communicate unto them.

But thoſe that are *doers of righteouſneſs by the Law*, and as they are made *under the* power of the *Law* are taken out of that ſtock of the firſt *Adam, tranſplanted into the good Olive-tree* (*the man Chriſt Jeſus*) *and made to partake of the fatneſs thereof*, Rom. 11. becoming thereby *wholly a right ſeed*, Jer. 2. 21. a holy and righteous fleſhly ſeed, in the principles and operations of their mind, anſwerable to the holy and righteous fleſh of Chriſt, and are taught to ſee the need of *coming to God, and of being accepted with him in the ſacrifice or death of Chriſt*, who conſidered as coming in the fleſh, is given to them for a new head or root, (and ſo, *the root being holy, in like manner are the branches; and the firſt-fruits being holy, ſo is the whole lump*) yet

hereby they have no more security or freedom from the danger of *falling away, and being broken off again*, then the Gentile, but still abide *under works*, or *the righteousness required by the Law*, wherein they may, not only be *ignorant of the righteousness of the faith of the Son of God*, but become opposers of it, and exalters of this their legal *righteousness* against the *excellency of the knowledge of the cross of Christ*, which brings in his *everlasting righteousness*.

The sons of *Adam* then, which we are to acknowledge under this first dispensation of light and righteousness, are all mankind, one or other, amongst all the Nations of the world, in their measure and degree, from the lowest to the highest, from the smoaking Flax to the most shining Flame of *that witness which God and Christ think not fit to leave themselves without, in the very region of darkness*, and night condition of the world, under the first administration of Christs Kingdom: which witness in the natural conscience, is in order to lead men unto the true *day-break* and dawnings of Christ, either in the face of his first or of his second appearance.

Examples of the gradual measures and growths unto which men may arrive in this state (besides what we have mentioned, as appearing in our times) have been very obvious in all ages (as well from the record of God in the Scriptures, as from other testimonies) who, whether they came to the knowledge of the letter of the Scriptures, or not, did approve themselves *faithful* to the light they had, in *fearing God and eschewing evil*, exercising themselves in righteous operations, to the condemning of the corrupt evill world wherein they lived. Some of these have been so eminent in their times, as hath been to the shame and reproach of many visible professors, as well before the coming of Christ in the flesh, as since.

As for those since Christs coming, there hath been nothing more familiar to observation, then such a generation of men, who have walked in a practical witness of morall righteousness, and exercise of right reason (even under the formal name and profession of Christians) which, however branded with

with reproachful names, and ſlighted by profeſſors, whoſe *knowledge puffs them up*, yet they are thoſe for whom Chriſt dyed, and unto whom *they may live* under their diſpenſation, *as to the Lord*, and therefore *ought not to be judged* and caſt off with this ſaying, *ſtand by your ſelves, we are holier then you*; ſince they are in a lawfull and *acceptable way of working righteouſneſs unto the Lord*, as well as others that are but *under works, and not under grace*; and *to their own maſter they ſtand or fall. Who therefore art thou that judgeſt another mans ſervant?* or, that condemneſt another, and doſt the ſame things?

CHAP. XVI.

Concerning the Rule and Dominion, which by the law Christ exerciseth in the mind of those that are made children of the first Covenant, together with the answer of a good conscience thereunto, in such as are subjects unto Christ under this second dispensation.

THE Apostle *Paul*, Rom. 7. speaking unto those that in their experiences understood what it was to be *under the Law*, saith, *that the Law hath Dominion over a man as long as he liveth*. And in the further explication hereof, doth shew what he means by that expression, *as long as he liveth*: interpreting it to be understood of those that live unto Christ as their BRIDEGROOM and HUSBAND under the first covenant, *ver.* 2, 3. and are, as it were his *married wife* under that dispensation, *Isa.* 54. 1. *bearing children*, or becoming fruitful unto Christ in this state: intimating unto us hereby, the marriage union which every child of the first covenant is taken into with Christ, when they *two are made one flesh*, and that the particular person so united is taken out of the first *Adam* as a corrupted root and wild olive tree, and made a member of the first *Adams* image, natural righteousness or perfection, in the new root of it, that springs up in the person of Christ, as he is *born of a woman, made under the law*, and *is the minister of the true circumcision* in his flesh, *for the truth of God, to confirm the promises unto the fathers*, who expected such a coming of Christ in the

the fleſh, *the true Tabernacle, which God pitched and not man.*

This is repreſented, *Rom.* 11. *by that good Olive tree, whereof the Jews under the law were the natural branches,* though capable to be *broken off* and rejected, in order to the *Gentiles coming into their room,* and taking their place and ſtation there, even upon the ſame terms of uncertainty, (if not eſtated upon firmer principles in the new covenant) for, ſaith the Apoſtle to the Gentiles, *If thou who wert cut out of the Olive tree which is wild by nature, wert graffed contrary unto Nature into a good Olive tree: how much more ſhall theſe which are the natural branches, be graffed into their own Olive tree?* Whence it appears plainly, that by the miniſtry of circumciſion and of the law, the fleſhly ſeed of Iſrael had the ſign or *ſeal of the righteouſneſs of faith,* or had, under the types and figures of the law, the ſignification of that glory which was to be revealed in Chriſt as he was to come and be *God manifeſted in fleſh,* and in that fleſh was to perform that obedience, and offer up that ſacrifice unto God, which ſhould bear away all their iniquities, as into a land of forgetfulneſs, never to be remembred more; figured out unto them by the ſcapegoat, and the daily ſacrifices offered up in the Temple, at the ſlaying of which *they laid or impoſed their hands upon the Head of the ſacrifice,* in token of that their belief and expectation: and that they preſented not themſelves before God in their own perſonal righteouſneſs, as did the Gentiles (*which God winked at during the time of their ignorance*) but that they looked for Gods acceptance and drawings near unto them in and through the blood of Chriſts ſacrifice, and as the fleſh of Chriſt was a new head or root into which they were implanted, ſo that by his righteouſneſs and not by their own, were all the branches made righteous, and in him, as in the *firſt fruits, the whole lump was* rendred *holy.*

This is the circumciſion in the antitype & truth, whereof that in the fleſh & outward man was but the ſhadow & ſeal, through which, *the good thing to come, even the image itſelf,* Chriſts natural righteouſneſs and fleſhly perfection, was exhibited

to the eye of the children of this first covenant; and therein was signified the *cutting off*, *which is made without hands*, by the circumcision of Christ, to the taking of man out of the corrupt natural body of the first *Adam:* and planting him into the pure natural body of the second: whereby *the body of the sins of the flesh is put off* (at least in the seed and principles) so as those that were *dead in their sins, and the uncircumcision of their flesh, do hereby become quickned with Christ*, and have a conditional forgiveness of all their sins, upon the terms of the first covenant, whilst the true Believer, by vertue of a higher union in the new covenant, obtains as in common with the other, the very same benefit, absolutely and unchangeably.

Of this generation of men in a state of fleshly Saint-ship, *Paul* speaks, when he intimates *Rom. 9. that they are not all Israel, which are of Israel, neither* (*saith he*) *because they are the seed of* Abraham, *are they all children: but in* Isaac *shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed*, v. 6, 7, 8.

The true seed, even according to the flesh, must be comprehended in *Isaac*, as he is the figure of Christ, coming in the flesh. *And not only this, but when* Rebecca *also had conceived by one, even by our father* Isaac, *it was said unto her, the elder shall serve the younger*, ver. 10, 12. the one representing him that was *born after the flesh*, the seed and children of the *earthly Jerusalem, engendred from Mount Sinai*: the other, him that was *born after the spirit*, the seed that are begotten of the *Jerusalem that is above, which is the mother of all the* right *heirs of the promise.*

By this there is presented to our view, First, the natural fleshly seed of Israel, *that were only so outwardly, whose circumcision was that only which was* outward *in the flesh*, which Rom. 2. *is counted as no circumcision:* nor were the persons thereby, really differenced at all from Heathens; but were inferiour to such of them as *by nature were doers of the law*, ver. 25, 26, 27, 28.

Secondly here is described to us, the true seed of Israel, as they are the children of the first covenant, and make up the earthly

earthly Jeruſalem, the proper ſubjects of Chriſt under this ſecond diſpenſation, as he hath Rule and *Dominion over them by the law, and is a husband to them* by the covenant of works. Theſe are at large ſet out and particularly deſcribed, *Ezek.* 16. ver. 1. to the 15.

Thirdly here are made known to us the true *Iacobs*, thoſe that *like Princes wreſtle with God and prevail*, who are the ſeed that *overcome*, and though they be *the younger in birth*, yet *ſupplant the elder, and of laſt do become the firſt*, *being preferred before* the children of the firſt covenant, *how glorious* and excellent *a ſhew ſoever they may make in the fleſh*; for they are circumciſed with a further *circumciſion made without hands*, in the death of Chriſt, to the taking them out of the life of Chriſts natural body, as it is the keeping up the firſt Tabernacle or Sanctuary, and to the *planting them into ſimilitude with him in his dead* and crucified body, to open thereby unto them the way into the *holieſt of all*, the *glory that is within the veyl*, and life that is from the dead. Which *circumciſion* Rom. 2. *ver.* 29. is ſaid to *have its praiſe of God*, in diſtinction, by way of eminency, from the two former.

Now the ſecond ſort of Iſraelites, whoſe Circumciſion is inward, to the *doing away the filth of the fleſh* only, and *whoſe praiſe is of men*, are thoſe the Scripture intends by the children of the firſt Covenant; thoſe upon whom the living WORD of God hath had ſuch effect, as *to write out in the fleſhly tables of their hearts*, a conformity to that image of God, that ſhines forth in the fleſh of Chriſt (wherein his natural righteouſneſs and perfection, ſingly conſidered, doth conſiſt) as the Rule and holy Commandment which they are to follow, and be conformed unto, for their ſanctification; whilſt he himſelf is made their head and covering as to their juſtification, through their actual implantation into the ſame living natural body or fleſh with him, or by the marriage union with him, into which they are taken by the firſt Covenant: Through which operation and change of condition brought upon them, they are very much differenced from the doers or workers of righteouſneſs

ouſneſs by nature under the firſt diſpenſation: for theſe are taught, as to their juſtification before God, and drawing near into communion with him, to look at themſelves as repreſented in their head, and as having their plantation and abode in him, which was figured out by the *Shew-bread* under the Law, & by their *laying their hands on the head of the ſacrifice, upon which God had laid all their ſins*; ſo as they are made *righteous, not in themſelves* thus conſidered, *but in another*, even through the Mediatorſhip of the *Man Chriſt Jeſus*, as their Head, in whoſe natural righteouſneſs and perfection they ſtand blameleſs before God, wherein all their peace is founded, and the comfort of all their communion.

And ſecondly, as thus they are differenced by this ſtate of their juſtification, which the others are not acquainted with; ſo alſo the image of God unto which they are to be conformed for their ſanctification, to the likening them in all things unto the pure and ſpotleſs natural man of Chriſt, is that which exceeds and is ſuperiour to the righteouſneſs and perfection of the firſt *Adam*, as the original pattern is above and before the firſt Copy, though it be of the ſame nature and kind with it.

And ſuch is the glory and excellency of this ſtate, that God thinks fit to lead the true heirs through this, into the glory of their inheritance that is to follow, and to give it them in common with thoſe that are children of the firſt Covenant; ſuffering them for a ſeaſon to remain together with them as fellow-ſervants in the houſe, and to live in the form and faſhion of ſervants, undifferenced in any thing from them, *though they be Lords of all.*

Yea farther, this firſt work and change, as it is accompanyed with the ſeed of ſaving faith, *Heb. 6. 9.* is the beginning of the new creation, in the true heirs, unto whom Chriſt is not only the *beginner*, *but the finiſher of their faith*, not only the WORD that begins with them, in the glory of his firſt appearance, but the WORD that ends with them, in the glory of his ſecond: whereas thoſe that are the children of the firſt Covenant,

Covenant, ſingly conſidered, as left alone, without the *things that accompany ſalvation*, as *Heb.* 6. 1. to 9. though by the *word of the beginning* they attain great reformation and enlightnings, yet after all, they prove as the *ground that is near to curſing, whoſe end is to be burned*; falling away after all ſuch enlightnings, ſo that *it is impoſſible to renew them any more unto repentance*: according to what is alſo ſpoken by *Jeremiah*, Chap. 11. 15, 16, 17. *What hath my beloved to do in mine houſe, ſeeing ſhe hath wrought lewdneſs with many? And the holy fleſh is paſſed from thee*: the Lord called thy name *A green Olive-tree, fair, and of goodly fruit: but now, he that planted thee, hath pronounced evil againſt thee, and kindled a fire upon thee, and thy branches are broken.* So then, to ſuch *there remains no more ſacrifice for ſin*; but the very juſtification it ſelf, which they were admitted into, is denyed them by Chriſt, *cutting them again off* from his living body, as *unprofitable branches, fit to be caſt into the fire*, Joh. 15. 6.

Theſe are they, conſidered in the exerciſe of this kind of life and holy operations, that are as the *fruitful married wife unto Chriſt* under the firſt Covenant, and *over whom the Law hath dominion while they are in this life*, ſhort of, and unacquainted with an implantation into Chriſts dead body, not having the ſimilitude and conformity unto his death, ſo much as in the ſeed of it, brought forth in them.

The anſwer which theſe have, of a good conſcience towards God, under the Law, is particularly ſtated *Rom.* 7. where they are in *Pauls* own perſon repreſented, as having that workmanſhip ſet up in their hearts and minds, which ſtands in an exact conformity to the Law, or image of Chriſts natural righteouſneſs and perfection, *which is holy, righteous, ſpiritual, and good*: and ſo having that heart-work in them, whereby they adhere to, and approve the Law, and the goodneſs and righteouſneſs thereof, in oppoſition to the contrary body of ſin and death, which is ſtill in being and exerciſe in them and with them, ready upon all occaſions to return with prevalency, whilſt they are but upon this tenure of the Covenant of works, and

in the wavering unconſtant principles thereof; by reaſon of which, *they find* by experience *no good thing dwelling in their fleſh*, that is, abiding and of a continuing reſidence with them, but ſuch as comes to them as *a ſtranger or a ſojourner for a night*, or ſhort duration, and is ready, upon their miſcarriage, to be gone, and leave them again, eſtating them but in ſuch a wavering condition, as whilſt *with their mind they ſerve the Law of God, they are ready with their fleſh to ſerve the law of ſin: and the good that they would do, that they do not: and the evil which they would not do, that they do.*

By all which uncertainty and ſlipperineſs of this their ſtate, Chriſt would teach them to ſee the need of *following the Lamb whitherſoever he goes*, and to experience themſelves to be moſt miſerable, if they advance no further, but abide here, thinking themſelves *rich and encreaſed with goods, and wanting nothing, whilſt they are ignorant, that they are miſerable, and poor, and blind, and naked*, as wanting that top-ſtone, which muſt compleat the whole building.

And therefore the right frame of ſpirit in the faithful ſubjects of Chriſt, under this diſpenſation, is to find no Reſt here, but to ſee that this *Earthly Jeruſalem is no abiding City*, and to cry out, *miſerable man that I am! who ſhall deliver me from the body of this death?* wherein is not only comprehended the corrupted, but the corruptible ſtate of mans nature, after that he hath been renewed in this life of COMMON SALVATION, by vertue of the blood of Chriſt.

From this experimental ſenſe, God would teach us patiently to lie down under the power of the croſs of Chriſt, whoſe *ſaying* then we ſhall acknowledge to be moſt *faithful and true, that if we die with him, we ſhall alſo live with him, and if we ſuffer with him, we ſhall alſo reign with him: our fellowſhip with him in his death* being the only means by him appointed, to tranſlate us out of all death, into life eternal; and to bring us under that *Law of the ſpirit of life*, Rom. 8. 2. *which hath power* abſolutely to *free us from the law of ſin and of death*, in all the branches of it.

This

This is the ſpirit and conſcience, and theſe the principles of the children of the firſt covenant, *under the Dominion of the law*, in which, while they continue uſing of it lawfully, they are knit unto Chriſt, by his *taking unto him his two ſtaves*, BEAUTY and BANDS, *Zach.* 11. 7. ſignifying the fruits of his preſence, with them and amongſt them, as he is their husband by this covenant, until, by ſlighting his greater glory, and ſelling him *for thirty pieces of ſilver*, they come to diſcover themſelves to be the *flock of ſlaughter*, and ſuch as he at laſt departs from, and leaves *to draw back unto perdition*; whilſt he carries on *the poor of the flock*, that bear him company in his ſufferings, *unto the ſaving of their ſouls, keeping them through the power of faith unto his Heavenly Kingdom.*

This generation of men are witneſſed unto by the Scriptures, under a twofold conſideration. Firſt, as they were *under the Law*, as *the Law was the figure and ſhadow of the good things to come, conſiſting in meats and drinks and divers waſhings, and fleſhly rites, ceremonies and divine Ordinances under* Moſes *his miniſtry, impoſed until the time of reformation*, or to the coming of Chriſt in the fleſh, who in that ſenſe was the *end of the Law*, and of the obſervance of it, as conſidered in that *fleſhly commandment*, and Moſaical adminiſtration, that pointed at the very image itſelf, that was to be *manifeſted in the fleſh* of Chriſt, where the ſame Law was to begin again, and become the holy commandment, *ſpoken and delivered* unto men *by the ſon himſelf*, requiring a conformity in and from all men, unto the natural righteouſneſs and perfection of man, ſhining forth in his fleſh, *who was made like unto us in all things, ſin only excepted.*

In this ſecond ſenſe, as the Law is now given by Chriſt, the true MINISTER OF CIRCUMCISION, *Rom.* 15. 8. (iſſued forth by his firſt appearance immediately, *written in the fleſhly tables of the heart by his ſpirit*, whereby the children of it are taken into marriage-union, and made one fleſh with himſelf, *branches of this vine, Joh.* 15.) are we to underſtand the ſubjects of this kingdom of Chriſt, that live under this diſpen-

ſation in the times of the Goſpel, ſince his coming in the fleſh, and putting down the Temple-worſhip and Service, *Acts* 7. that was in force before his incarnation, introducing in the room thereof, a ſpiritual Temple-worſhip and Service, in the conformity which he takes them into with himſelf, in his fleſh and living body: making them his own Temple, houſe and habitation, the firſt Tabernacle or worldly Sanctuary, built up together with him, in his natural righteouſneſs and perfection.

Such principles, and ſuch a birth as this of holy and righteous operations and actings, are required in him and of him, that is made by Chriſt *under the law*, or a child of the firſt covenant, which, *Deut.* 32. *Jer.* 3. 21. compared with *Chap.* 11. 15. and *Iſa.* 5. and *Ezek.* 16. do in expreſs terms teſtifie: ſhewing how perfect they are (as they come out of his hands) to whom he is a *Father and Redeemer* in this covenant; *planting them wholly a right ſeed* and that, *together with the choiſeſt vine*, cauſing them to grow together for a while in himſelf *the true vine*, *John* 15. and thereby renewing in them and upon them a ſtate of *holy fleſh*, natural *righteouſneſs and holineſs*: and as thus qualified, taking them into his own *houſe*, as his *beloved ſpouſe and married wife*: who yet, after all this, do become *degenerate plants*, *that bring forth ſowr and wild grapes* (*whoſe grape is the grape of* Sodom, *& their wine the wine of* Gomorrah) and ſo are turned *out of the houſe, & cut off from the vine, as branches fit for the fire*; *being trees twice dead, and ſo plucked up by the roots*; once dead in treſpaſſes and ſins, as children of wrath in the firſt *Adam*, and dead again, after their renewal to natural righteonſneſs and holy fleſh in the ſecond *Adam*, by ſinning again after the ſimilitude of the firſt *Adams tranſgreſsion*.

Under this general head of Chriſts ſubjects, in this ſecond diſpenſation, we may take notice of two ſorts of profeſſors, very numerous and famous in their generations, who (as well teachers as diſciples) do content themſelves with theſe principles and operations of conſcience and ſpirit, and *bleſs themſelves in them, ſaying, we ſhall have peace* here, as not enough aware

aware of the frailty and ſlipperineſs of this ſtate, or of that *root of bitterneſs*, that in and with all theſe, is or may be *ſpringing up in them, to the defiling of many*, and cauſing them at laſt *to draw back unto perdition*, if they be and continue ſtrangers to that ſaving *faith, through the power of which* only, *men are preſerved to eternal life.*

The firſt ſort are thoſe that hold general Redemption, or, that Chriſt died for all men: the other are thoſe, that under the name of Orthodox, are their fierce and implacable Antagoniſts herein: each bearing both a true witneſs, and a falſe, one againſt another: and both of them excluding and oppoſing, upon divers grounds, the true righteous ſeed that *live by faith*: which faith, the Scripture deſcribes to be a heavenly power and operation of mind, whereby Chriſt, as he is *the very image itſelf*, and ſubſtantial *brightneſs of Gods glory*, works himſelf into the ſoul, and cauſeth himſelf to ſubſiſt, dwell, and be evidenced there. *He that believeth on the Son of God, hath this witneſs in himſelf*, and by it, is taught to ſee, that whoever they be, that live but ſingly in the natural powers and operations of mind, before deſcribed (as perfect, holy and righteous as they are) and there reſt, will be in danger of miſcarrying, before they come to the end of their Race, and ſo will *fall ſhort of the true mark of their high calling.*

There is not any thing which Chriſtian experience may more convince us of (if we will be ingenuous) then of the fallacy and miſtake which moſt men run into, by laying hold on ſome *ſhadow and figure*, for the *good thing itſelf*: which (if they knew their own minds) they themſelves would have; and therefore it is ſo much in their eye and deſire in the ſhadow. But the ſubtilty of the devil is ſuch, that when he cannot work the mind to a downright oppoſition of the truth, he engages the underſtanding, by the means of a right *figure and ſhadow* of TRUTH, to oppoſe and keep out *the very image itſelf, that is the ſubſtance, and the glory that is to follow.*

In this ſtratagem, the devil may be traced from the beginning of the Scriptures to the end, impoſing upon, and deluding

men, whose short-sightedness at their best, is such, that *their thoughts and Gods thoughts differ as far as heaven and earth*, which faith reconciles and makes co-workers together, in due subordination and perfect harmony.

By reason of this distance between man in his most holy and righteous natural operations, and the heavenly mind of Christ, men, yea good men are with *Samuel* running to *Eli*, as thinking he cals them, when they should go to God: and are taking *Eliab* the first-born, for *David* the youngest son; Christ in his first appearance, for Christ in his second: and so, with *John* in the Revelation, are *worshipping the Angel and fellow-servant*, for Christ the Lord of all: and (to bring this neerer to our purpose now in hand) they take the covenant of nature for the covenant of grace: making those inconsistent, and to fight one against another, *that are brethren and dwell together in unity*, if they were rightly explicated and understood. Thus with the letter of truth, men endeavour to bear down the spirit of it.

Upon these grounds those that are for the general extent of Christs death, finding the truth of their belief expressed in the letter of the Gospel, (as indeed it is) satisfie themselves in that, and rest there, thinking it sufficient to try and judge all men, as they reject or own and fall in with this litteral knowledge of the Gospel, which they profess and give a good and faithful witness in, becoming herein the more established: first, because they see that to be behind them, which they take for the first covenant, from whence they conceive themselves well escaped: & that is, the personal righteous actings and holy operations which the natural conscience exercises itself in, as looked upon to be that wherein our life consists; which they wholly renounce and disclaim, witnessing their life in another, even in the righteous one, through the propitiatory vertue of his blood and sacrifice, which they indeed may, yea ought, as children of the first covenant; the Jews being obliged to as much (as we have shewed) by the Law, and as they were inhabitants of the earthly Jerusalem.

But

But ſecondly, they are yet the more confirmed in their perſwaſion, becauſe thoſe that pretend to be before them and above them in light, do evidently contradict and deny unto them, moſt cleer, certain and undeniable truths; undeniable I ſay, admitting that which ought to be admitted, to wit, that the witneſs which is given by this ſort of profeſſors, amounts no higher in its ſignificancy and right application, then to exhibit to us the ſtate and terms of the covenant of works, as it conſiſts in the knowledge of Chriſt after the fleſh. And ſo, all that which they ſay concerning conditional reprobation, free-will, falling away, and the like, as relating to the children of the firſt covenant, will find that from the Scriptures which will juſtifie it.

Their Antagoniſts therefore would loſe no ground, by granting what they ſay, as thus ſtated and conſidered. But that which keeps thoſe that call themſelves Orthodox from doing this, is that they judge, it would be a giving up of their cauſe, when indeed it would but drive them to the ſureſt and moſt unreſiſtable grounds upon which to maintain it: as is moſt evident, if you will be at the pains to take a ſhort view of their principles and witneſs alſo.

For theſe great and lofty oppoſers of the general point, do (in like manner as the others did) find that in the letter of Scripture, which renders undoubtedly true, what in their witneſs they hold forth; aſſerting a certain number of Elect by name, choſen from all eternity, given unto Chriſt, of whom he is to loſe none. As the fruit of this love, we find alſo the gift of peculiar grace to ſome, not to others, which cannot fail nor be fallen from; and commandments given them to do, which the natural will or judgement, in all the power and light thereof, at beſt, whilſt unregenerate, have no skil in, nor know how to ſet about; but as fools and little children, men muſt be found at the feet of Chriſt, that he may give them a new birth, and ſo teach and enable them thereunto.

But now, theſe that thus have a right litteral knowledge of the Goſpel, are neceſſitated, as to the life and power of their inward

inward principles, to fall in with, and agree upon the ſame natural righteouſneſs, holineſs and perfection, in kind, with their oppoſers; and make uſe of their weapons, to fix the truth of their witneſs (taken up by them from the letter of the Scripture, in ſuch expreſsions, as belong to the new-covenant-life in the ſecond *Adam*) upon thoſe principles of the firſt *Adams* purity and perfection, or the life of the covenant of Works, as reſtored in and by the blood of Chriſt; which the Scripture never intends, if rightly underſtood; but indeed, on this account, doth undeniably caſt the cauſe upon thoſe that are for the common and general Redemption: who are not to be blamed for what they aſſert, as to the extent of the benefit of Chriſts death to all men, but for denying the truth of that witneſs, held forth by the other, which ought to have its due place, and to be owned by them, as conſiſtent with theirs (if they underſtood it) yea, as that which alone can give perfection and ſtability thereunto; which therefore, if rightly ſtated and acknowledged by them, would return ſhame ſufficient upon their adverſaries, diſcovering them to be ſelf-condemners, as oppoſing that very thing in the ſpirit and truth of it, (the grace, faith and principles of the ſecond-covenant-life) which they do ſo zealouſly contend for in the Letter (as to the peculiarity and durableneſs of the benefit which the true Saint receives by the death of Chriſt) and as agreeing with that in ſpirit and truth (the ſingle activity and life of firſt-covenant-principles) which they implacably oppoſe in the letter.

Theſe are the contradictions that with great confidence and cenſoriouſneſs are maintained on both ſides, in this our age; whilſt truth it ſelf ſuffers every way, and is unacceptable to either; none being more ready then theſe, to lay Hereſie, Blaſphemy, and high Notions at the wrong door of others, in hopes to make themſelves appear the ſound and good Phyſitians.

Thus we ſee, under the ſhadow and letter of the covenant of Grace, the truth and ſpirit of it, oppoſed and kept out; and thoſe that do it, miſerably tearing out their own bowels,

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and pleaſing themſelves with names for things. Whence it is, that none are more confident of their being within the covenant of Grace, freed from any danger of the covenant of Works, then this latter ſort of men, who do that honour and right to the covenant of Grace, as to be for it in their mouths, but remove their heart far from it, and hug in their boſoms the principles and life of the covenant of Works, as that which they will not part with by any means; but in ſuch caſe, will rather, as *with weeping may be ſaid of them, become enemies to the Croſs of Chriſt, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things,* Phil. 3. 19. And herein they are hardned alſo two waies.

Firſt, by conſidering thoſe that are behind them, who maintain the doctrine of works, againſt the litteral witneſs which they give unto the covenant of grace, whence they conclude themſelves free from any danger of being comprehended under a covenant of works.

Secondly, by the conſideration of their witneſs that pretend to be above them, and to hold forth *a Kingdom* that conſiſts *not in word only, but in power*; who under pretence of ſpirit and power, do either with thoſe called Ranters, ſet up the doctrine and inſpiration of devils, in oppoſition to the truth of their witneſs, that is but in the letter, introducing again the filthineſs of the fleſh, whereby to deſtroy the righteouſneſs and holineſs of the natural man (which is not done away, as ſome falſly and ſcandalouſly affirm we ſay, by conformity with Chriſt in his death, but is thereby fulfilled; for that garment is made yet more pure and white by the blood of the Lamb, and is kept ſpotleſs by this means to the ſecond appearance of Chriſt) or elſe they do annihilate the creature-being, and aſſert perfection to conſiſt in a ſwallowing up thereof into the pure being of God, (even in that glory, wherein he is incommunicable, and ſaith, *I am, and there is none beſides me*) as the Familiſt, and ſuch who gather up all at laſt into a ſtate of eternal ſalvation, or rather into no ſtate of creature-being at all, and ſo, in effect making neither heaven nor hell.

The contrary unto both theſe opinions, is freely and fully aſſerted in this treatiſe, in the believers conformity to Chriſts death and reſurrection: a doctrine which nevertheleſs in the true and full extent of it, is accounted very offenſive and ſcandalous in theſe daies of ours, even amongſt thoſe that are moſt zealous for it in the letter: who poſſibly may oppoſe it ignorantly for a ſeaſon: but when it comes to wilful ſinning in this caſe, it carries its own *fire* about with it, whereby to *devour the adverſaries*.

This little excurſion I judged not unuſeful for the cleerer and fuller aſſerting of the doctrine of the croſs and death of Chriſt, as it operates upon, and is miſ-judged by thoſe that are yet under the firſt covenant, conſidered as diſpenſed by the Son himſelf in his firſt appearance, wherein he is a miniſter of the circumciſion in the truth of it; the righteouſneſs and holineſs of his fleſh or natural man, being the law or covenant of works in its higheſt and moſt glorious adminiſtration.

In this reſpect, Chriſt is ſaid himſelf to be *made under the Law*: who alſo doth effectually teach thoſe that follow him in the power of his death and reſurrection, how the *Law may be uſed lawfully*, and according to the true intent of the giving of it. So that Chriſt by coming in the fleſh, and conſidered as giving himſelf ſingly, in and by the means of his firſt appearance, doth beget unto himſelf children of the law or firſt covenant, whoſe *knowledge of him is* only *after the fleſh*, and who, though they be taken by him in to his houſe, and built up with him in his fleſh, as one Tabernacle and habitation unto God, yet attain no higher thereby, then to be in the holy place, and to miniſter and ſerve before the Lord there, in a ſtate figured out by the charge of the Levites under the Law, who notwithſtanding their officiating and performing ſervice unto God in the Temple, are capable of being for ever excluded from coming into the *holieſt of all*, *there to do the office of a Prieſt*, *or to come neer to any of thoſe holy things* which are within the veil, *in the moſt holy place: and to be made* for ever *to bear their ſhame and their abominations*, though yet for a ſeaſon,

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made *keepers of the charge of the Temple, for all the ſervice thereof, and for all that ſhall be done therein*, *Ezek.* 44. 13, 14. Nevertheleſs, the true Saints, by being built up, one *Royal Prieſthood* with Chriſt, ſhall be admitted into the moſt holy place.

This the Apoſtles well underſtood, that were the firſt miniſters under Chriſt, of this diſpenſation unto the Gentiles; which conſidered ſingly, as the miniſtry of Chriſts firſt appearance, is acknowledged by them to be but the *building up again of the Tabernacle of* David, *that was fallen* and brought down to the grave with Chriſt in his death, which thus he had power to rear up again amongſt the Gentiles, notwithſtanding its fall among the Jews, *Acts* 15. 14. when he *did viſit the Gentiles, to take out of them a People for his name*, that was now ceaſed or ceaſing amongſt the Jews.

In this ſenſe *Paul* underſtands the mercy of God ſhewed unto the Gentiles, *Rom.* 11. upon the rejection of the Jews; confeſſing it to be but ſuch an implantation of the Gentiles into *Chriſt, the good Olive tree*, which the Jews had before, and from which ſtate they might again be *broken off*, as the Jews were already; which can therefore be no other ſtate, but that which Chriſt doth communicate as he is the miniſter of circumciſion, or of the covenant of works, by the means of thoſe *gifts and diſtributions of the Holy Ghoſt*, which he gives forth amongſt them after his aſcention, *dividing to every one under this firſt covenant, ſeverally*, and a part, *according to his good pleaſure*, till thereby his whole fleſh or natural body be built up alſo among the Gentiles, and compleated.

With this agrees fully the expoſition which *Peter* gives, *Acts* 2. of that which was ſpoken by the Prophet *Joel*; *It ſhall come to paſs in thoſe daies (ſaith God) I will pour out my ſpirit upon all fleſh; and your ſons and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams: and it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved*, ver. 16, 17, 21.

From the right conſideration hereof, we may diſcern, that this diſpenſation was no other, then that of Chriſts firſt appearance,

pearance, wherein he was the perfection of the first covenant; the giver forth of common salvation and Redemption, *the minister of circumcision*, and the setter up of the truth of God in his own flesh; which was promised unto the fathers, and whereof the whole ministry of *Moses* was but the type and figure, as appears, *Acts* 7. 37. where *Moses* is brought in saying, *a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear.*

Christ as thus the *true Tabernacle* and sanctuary in his flesh, *which God pitched and not man*, was also to suffer, that so he might bring down the first standing thereof into the grave, whereby to make way into *the holiest of all*, whereinto he entered *by his own blood, and did build up the Tabernacle of* David *thus fallen*, in and by his death, into the *power of an endless life, wherein he sate down at the right hand of God, exalted far above all heavens, having all principalities and powers made subject to him, who* in his fleshly man *was made lower then Angels, for the suffering of death.* We are therefore to understand the TABERNACLE OF DAVID (by the means of the eternal *words being made flesh*) to have had a twofold being and building up, given unto it.

First, in the natural and fleshly man of Christ, wherein he was the perfection of the first *Adam*, bearing that image, and made in all things like unto him, as he was made a living soul, and enjoyed a sinless, spotless nature before the fall. In this natural perfection, singly considered, Christ as meer man, was inferiour to the Angels; as having that life of man in him, which was lower then theirs; which was the heel, which the Serpent had permission to bruise; the *Lamb without spot and blemish*, the body that was *prepared him* to offer up in sacrifice to God, *as he had received commandment.*

In this building he became *Emanuel, God with us*, according to the first covenant; and was a new head unto all the sons of *Adam*, in the first *Adams* image, which all that are planted into, are *taken out of the wild, and engraffed anew into the good Olive tree, to partake in the fatness and goodnes thereof*, as it is the root and spring whence proceeds that restauration and renewal

newal of mans firſt nature, given to *Adam* by creation, and corrupted by the fall: which renewal, as it flows from the fleſh of Chriſt, is the fruit and benefit of his death; and where-ever it is wrought by Chriſt in any ſons or daughters of *Adam*, it makes them to become *members of his body, fleſh of his fleſh, and bone of his bone, baptizing them* all, whether Jews or Gentiles, *into the ſame* living *body* with himſelf, the firſt Sanctuary and building, *making them all to drink into the ſame ſpirit, and feed* upon the ſame natural perfection and purity which flows forth from his own fleſh, or natural man, typed out by the *Manna given from heaven*, which is ſaid to be *Angels food*, and is interpreted by Chriſt himſelf to ſignifie his *fleſh, which he was to give for the life of the world*, or for the renewing of life unto the world, from himſelf, as head of the firſt *Adams* perfection and purity.

This *fleſh of Chriſt* is *ſpiritual meat*, ſuch as the Angels themſelves feed upon in heaven, as on the incorruptible food, which is prepared for them, by the quickning given unto Chriſts natural manhood through the reſurrection from the dead: which fleſh conſidered as given to men in this world, may be *received and eaten of by them*, either worthily *or unworthily*, either in the lawful uſe thereof, for which it was ordained and given by God (as the Angels in heaven feed on it, and true believers here in this world) or in the unlawful uſe of it, as it is fed upon by thoſe that diſcern not, nor diſtinguiſh between Chriſts living body and his crucified body; between a being made one *living ſoul* with him, and a being made one *quickning ſpirit* with him, in a life ſpringing up out of the ruines of this firſt Tabernacle, the fall whereof, in this Lamb ſlain, and the true followers of this Lamb whitherſoever he goeth, is in order to its being built up *anew* in him and in them, by the reſurrection from the dead.

This ſecond ſort of building, is that which we mean by that ſecond being which is given to the *Tabernacle of David in* the perſon of Chriſt, in which he is exalted *above the Heavens*, and is the *Temple opened in heaven*, Rev. 11. *where alſo is ſeen*

the Ark of the Testament: and so is *Emanuel, God with us*, in and by the New and everlasting Covenant: having a *Name given him above every name, either in this world or in the world to come*: according to that description we find of him, *Isaiah* 4.2. &c. where Christ, the BRANCH is held forth in both these capacities: called also *Zach.* 4. *the two olive trees*, or sons of oyl, *that stand by the Lord of the whole earth*, by means of the one, emptying out the golden oyl of all natural perfection, as he is the Son of man, (singly considered) Christ according to the flesh, Head and Root of the renewal of natural purity and perfection, by vertue of his blood, unto *Adams* fallen posterity: and by means of the other, emptying forth the oyl of Gods new Name, and of all Spiritual perfection, as he is the *beginning and first born from the dead, made Head to the Heavenly body, the Church, that general Assembly of the first-born, whose names are written in Heaven.*

In both these respects, this *BRANCH of the Lord is to be made beautifull and glorious*; so as the very *fruit of the earth*, or the earthly *Adam*, *shall be excellent and comely for them that are escaped of Israel*, Isa. 4.2. For in them, the very being of the first *Adams* perfection, considered as built up again in fellowship and harmony with the second *Adams* perfection, through the Resurrection of the dead, is as *the Ark of the Testament*, *which is to be seen in this Temple*, whereby *the Song of Moses shall be sung* as perfectly as the *Song of the Lamb*, as the musick and harmony requisite to be made by the inhabitants of the *NEW JERUSALEM*, *those that are left in* Zion, *and that remain in* Jerusalem, *when God shall have cleansed them and purged them, by the spirit of Judgement and burning*, by *the baptism of* the *fire* of the sacrifice of Christs death, wherby they are *written among the living in Jerusalem*; that is, do become a Heavenly *Tabernacle* (as built up into a *life from the dead*) *for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain*; in which *dwelling places of Mount* Zion *and upon her Assemblies the Lord will create a cloud and a smoke by day, and*

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the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence, ver. 3, 4, 5, 6.

From this Scripture it appears, that after men have had that work paſs upon them, which baptizeth them into one living Body with Chriſt, making them living Members of his fleſhly Manhood, and enabling them to bring forth the *excellent, comely fruits* of the renewed earthly *Adam, ver.* 2. unleſs they yet further *abide the trial of fire*, which is to paſs upon them by the *Spirit of Judgement and burning* of the day of Chriſts ſecond appearance, they will not continue long in ZION, nor remain members of this earthly *Jeruſalem*, but will *defile and pollute the Temple and Tabernacle of God*, ſet up in them, in conformity to the fleſh of Chriſt; and ſo make themſelves fit ſubjects for God to deſtroy, and to *ſwear in his wrath, that even this Generation* (thus far advanced out of *Egypt* toward the Land of Promiſe) *ſhall never enter into his Reſt*; as thoſe that are but after ſuch a manner Chriſts houſe, as is intimated, *Heb.* 3. 6. *whoſe houſe are we, if we hold faſt the confidence, and the rejoycing of the hope firm unto the end*: And as thoſe *Paul* ſpeaks of amongſt the Corinthians, that *walked like men*, 1 *Cor.* 3. 3, 17. *If any man defile the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple ye are.*

Thoſe then are the Children of the firſt Covenant, who are Chriſts ſeed and off-ſpring, as he is the Head of the firſt *Adams* natural perfection, and doth renew the Spirit and power of that perfection in the purity thereof, as a ſeed in fallen man, *that ſhall grow up and proſper even into a Kingdom* in the ſoul, ſo as to be the prevailing principle there, and carry the Rule and ſway over the corrupt and prophane part, cauſing men *clean to eſcape the pollutions of the world, through the knowledge of him after the fleſh* only, and with *this fleſh, as the true Manna and bread given them from heaven*, nouriſhing them up in the beauty and ſtrength of his natural life.

The character of this ſort of Chriſts children by the firſt Covenant

covenant, is lively ſet down by the Prophet *Ezekiel*, inſtancing in the *children of Iſrael*, whom God *took by the hand and led out of Ægypt* under the miniſtry of the *firſt covenant*, wherein he was a *husband unto them*, as appears Jer. 31, 32. *and had made them beautiful and of great renown in the ſight of the Heathens round about them*, from whom they were ſeparated, *as made perfect through his comlineſs which he had put upon them, Ezek.* 16. 13, 14. which ſort of Gods children, *Paul* ranks thoſe *Galatians* amongſt, *that ſtill deſired to be under the Law* in the time of the Goſpel, *Gal.* 4. calling them *children of that covenant given from Sinai, gendring to bondage*, or *of the Ieruſalem that now is*, to wit, the earthly Jeruſalem, in diſtinction from the children of the other covenant, or of the Jeruſalem *that is above, viz.* the heavenly.

For we muſt not think that this generation of men paſſeth away through the coming in of the Goſpel, but is rather much more improved and compleated, foraſmuch as by the means of Chriſt death, the *Holy commandment is now ſpoken by the Son himſelf*, & delivered more immediately, by the dawning of the light of Chriſts firſt appearance in the heart, which was (in the time of the miniſtry of the Law) the word only ſpoken by Angels, as committed unto them to mannage: through whoſe miniſtry or *diſpoſition*, *Acts* 7. 53. the circumciſed ſeed of *Abraham*, *Iſaac* and *Jacob*, received it, who were as figures of this *circumciſion to be made* immediately by Chriſt himſelf among the Gentiles, *without hands, by the pouring forth of his ſpirit upon all fleſh*, and building them up with him into one living body, as the true Iſrael of God after the fleſh: all which amounts but to the compleating of Chriſts living body, through this firſt-covenant-work of his, ſet up in the heart and conſcience, called in Scripture the *FIRST FAITH, which may be departed from*, and prove *a faith that fails*, as being *held upon wavering* and uncertain principles, until it be fixed by the *baptiſm of fire*, and have that brought forth in fellowſhip with it, *which accompanies ſalvation*; to wit, the incorruptible and immortal ſeed of the perfection of the ſecond Adam,

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cauſing them to dwell on high, and placing them upon the munitions of Rocks, where bread is given to them, and waters that do not fail.

The Rule that is given unto this fleſhly ſeed, or children of the firſt covenant, is the pattern of Chriſts natural life and perfection, (as he appeareth in the *faſhion of a man, and form of a ſervant, like unto us in all things, ſin only excepted*) which as the Law or *holy commandment* miniſtred by him, is given them to *keep without ſpot and unrebukeable, unto his ſecond appearance*, 1 Tim 6. 14. and (as was typed out by the Manna) is then no longer to be fed upon as ſingly miniſtred, nor is to be gathered, when this true Reſt or Sabbath appears, but melts away before the heat of this more glorious Sun, and brighter day of Chriſts ſecond appearance to them, as having attained its end, calling with the Angel, *Gen.* 32. 26. to be *let go*, and ceaſed from, becauſe of the *day-break of Chriſts ſecond coming*, and the ſounding forth of the *voice* of God *from that* moſt *excellent glory*, in which even this firſt miniſtry is alſo comprehended and fufilled.

This is *Iſrael after the fleſh*, whether conſidered as they were ſhadowed and typed forth by the fleſhly ſeed of the Jews, in general, or as they were in truth the *circumciſion* of Chriſt, *made without hands*, in time of the law or of the Goſpel, among Jews or Gentiles, who (as ſuch) are called *Jer.* 2. 21. *wholly aright ſeed*, and Iſa. 5. *a vineyard of Chriſts, in a very fruitful hill, fenced, cleanſed, and planted with the choiſeſt vine*, in expectation of their *bearing good fruit* and bringing forth right *grapes*; but many of them in the end do *bring forth ſowr and wild grapes.*

From theſe then, thus conſidered, are diſtinguiſhed thoſe *under the Law*, that were only ſuch outwardly, *their circumciſion being only that which was outward, in the fleſh*; *who having* ſingly *the form of knowledge according to the law, contained in ordinances and outward obſervations*, knew not what it was to be a *Jew in ſpirit*, ſo much as in a conformity of inward perfection and life, to Chriſt in his headſhip to the natural man.

Theſe are deſcribed, *Ier.* 32. 23. *as thoſe that walked not in Gods Law, nor did any thing of all that God commanded them to do,* in the ſpirit and power of the commandment; parallel unto whom are thoſe in theſe daies under the Goſpel, who ſeem exceeding zealous of outward *Ordinances* and obſervations, conſiſting in *worldly rudiments (as touch not, taſt not, handle not, which all are to periſh with the uſing)* whilſt they remain *ſtrangers and enemies in their minds by wicked works,* even to that life of natural righteouſneſs, that is required by the Law: not being renewed in and by Chriſt, as his ſeed and off-ſpring, ſo much as *after the fleſh*; nor made true members of his living body, as planted into a likeneſs and conformity with him, in his natural perfection of fleſhly life.

And as the inward fleſhly Iſraelite differs thus from the outward; ſo is he in eminency far above all that rectified and reformed ſtate of nature, effected by the miniſtry of Angels, in and upon thoſe, who are not yet actually taken out of their firſt corrupt natural root, the old *Adam*; but ſtand yet related as members to that head, notwithſtanding all the change brought upon them by the firſt diſpenſation. For ſuch are not as yet truly feeding with Chriſt at his fleſhly table, nor eating and drinking in his perſonal preſence, whilſt they go forth ſingly in the acting of what is natural right and juſt; and have no other foundation for their peace with God, or means of maintaining fellowſhip and communion with him, but the righteous and good works which they do, according to the light diſpenſed in that firſt miniſtry and government; whereas the Iſrael that is after the fleſh, as renewed in the fleſh of Chriſt, and becoming children of the firſt covenant, are receivers of Chriſt himſelf in his firſt appearance, for the foundation of their converſe with God, and the means of maintaining their fellowſhip and communion with him.

In this reſpect they are ſaid to *have faith* accompanied with *a good conſcience,* but ſuch as may be loſt and ſhipwracked, 1 *Tim.* 1. 19. and 5. 12. ſuch a faith, as in compariſon with the *faith that works by love*, and ſprings from the root of the heavenly

Heavenly *Adam*, is accounted as no faith at all, *Deut.* 32. 20. but is rather to be eſteemed the knowledge with which men are in danger of being *puffed up*, 1 *Cor.* 8. 1. and ſuch a receiving of the truth, which, as it may conſiſt with, ſo alſo may be without the love of it, in the ſpirit and power thereof: in which manner they receive it, *who afterward ſin wilfully*, and ſo come to be denied any longer continuance of the benefit of Chriſts ſacrifice, for the expiation of their ſins, *Heb.* 10. 26.

Theſe with the *ſtony ground receive the word with joy*, and are believers: but when their faith comes to its trial, *Iam.* 1. 2, 3. they prove waverers and *unſtable*, ſuch whoſe *faith fails* in the time of need, wanting the incorruptible ſeed of the heavenly *Adam*, to bear them up, and make them durable. Through this temporary faith, they are admitted into *Chriſts preſence, to eat and drink with him at his table*; and are enabled to *do many wonderful works in his name*, and to *make a very fair ſhew in the fleſh, and yet have no abiding city, nor ever enter into the true Reſt*: but only from the *top of this Mount Piſga*, they may have a view and proſpect into the true *Land of promiſe, the kingdom that cannot be moved*, that is *in ſpirit and power*, (appearing to them, as a *Land of diſtances, very far off*) and may ſee its Lineaments and proportions, though never be able to enter into the life and power of it: as in like manner, from the top-perfection of the firſt diſpenſation, a ſurvey may be taken of the earthly Jeruſalem, and of the glory of Chriſt according to the fleſh, without ever being actually tranſlated into it, or knowing of Chriſt in the life and power of his firſt appearance, unto which many of thoſe that go under the name of Quakers, do ſeem to arrive.

CHAP. XVII.

Shewing the nature of that kingdom and Rule of Christ in the Saints, which consists not in word and in the form of godliness only, but in power, and in the life of saving faith, the first fruits whereof appear in those hearts that are made conformable to Christ in his death.

BY what we have laid down in the two foregoing chapters, it plainly appears, that Christ hath subjects and faithful walkers with him, under both the former dispensations; wherein he suffers the *tares and the wheat, the children of this world and the* heaven-born *sons of Zion, to grow up together for a while*, without any discrimination; being not yet come *to the harvest*, that finishing work of his, wherein he *makes up his jewels*, *Mal.* 3. 17. setting apart his *choise treasure* unto himself, and causing a manifest distinction and *difference* to shew it-self *between the wicked and the righteous, between him that serveth God and him that serveth him not, between those that draw back, whose soul God takes no pleasure in, and those that go on to the saving of the soul*, Heb. 10. 38, 39.

We are therefore not to infer from what hath been said (as some ignorantly or maliciously do) that in asserting those under the two former dispensations to be capable of miscarrying (as not therein arrived at that which is their true safety and blessedness)

bleſſedneſs) we deſtroy the faith of many dear Saints and profeſſors of Chriſt, who have dyed or yet may die, without ever acknowledging or experiencing a higher, or other ſtate of acceptation with God. For upon this ground Chriſt ſhould never have come in the fleſh, or have promiſed to come the *ſecond time without ſin unto ſalvation*, becauſe many a true Saint may have died and never ſeen nor acknowledged him in either of theſe his comings.

But indeed, this aſſertion is ſo far from ſtraitning, or leſſening the number of thoſe that are the true heirs of ſalvation, that it rather diſcovers how they may lie hid, as they did in *Elijahs* time, out of the obſervation of viſible profeſſors, (amongſt thoſe that they exclude as heathens) and may be *comprehended by Chriſt* their ſpiritual head, when as yet they may not have their ſpiritual ſenſes brought forth into exerciſe, ſo as *to apprehend him*: but may be *babes in Chriſt, walking as men*, 1 *Cor.* 3.1,3. undiſtinguiſhed from the reſt of the world. And although they may in that reſpect, ſeem to be *men in the fleſh*, yet they may *live according to God in the ſpirit, and find acceptance in the beloved one*: whilſt they themſelves may either be *without law*, exerciſing a chaſte natural conſcience; or may be *under the law, believers*, ſo *Zealous of the law*, as to flie in the face of *Paul* himſelf, for witneſſing a higher light then they have yet experience of, or can bear.

Which being premiſed, we ſhall now proceed to ſhew what is the third and laſt ſort of Rule and operation of Chriſt, that is ſet up in the hearts and conſciences of men, by vertue of the new creation and everlaſting covenant, deſcribed, *Epheſ.* 2. 10. *to be that workmanſhip, whereby we are created in Chriſt Jeſus, unto good works, which God hath before ordained that we ſhould walk in them* (diſtinguiſhed as well from the good *works of the law*, as the good works of nature, before ſpoken to) conſiſting in the operation and exerciſe of that faith, through which we are preſerved from falling away, taken off from thoſe operations wherein ſelf is kept alive and weighs down the ballance, and carried on to the ſaving of the ſoul.

For the nature of this faith is, to give ſubſiſtence and reception in the heart, unto Chriſt in his ſecond appearance, conſidered as in the ſeed thereof, ſpringing up *more and more unto a perfect day:* which (conſiſting in the very image it ſelf, and ſubſtantial *brightneſs of Gods glory*, as it ſubjects and ſubdues the firſt, earthly and ſhadowy image, wherein man was created, unto a perfect ſubſerviency to and harmony with it ſelf) *makes of twain, one new man*, or *Temple of God in heaven, where alſo is ſeen the Ark of his Teſtament*; and forms the heart into a ſubjection unto Chriſt, not only as he is the KING OF RIGHTEOUSNES, but as he is KING OF PEACE alſo; qualifying the ſoul not only to *miniſter in the charge of the Levits, in the holy place*, but *to draw neer unto God and enter with the high Prieſt into the holieſt of all*, as having the exerciſe of all the natural powers and faculties of the mind, in their own proper righteouſneſs and holineſs, but retained in a broken, bruiſed, crucified ſtate, perfectly ſubjected to the ſpiritual ſences and operations, brought into exerciſe through faith, to the perfecting and fulfilling of the other, and ſo making the ſame Saint capable to *ſing the ſong of* Moſes *and of the Lamb* too. Thus, by living the life of faith, the true Saint comes to have the evidence of things unſeen, and to hope above hope, whilſt the firſt Tabernacle is taking down, to be laid in the grave, and Chriſt is bringing a perfect weakneſs and inſufficiency upon him, to ſpeak, think, will or do, from any other ſpring or fountain of action and motion, then from himſelf, *who is riſen from the dead*, or from his exalted heavenly manhood) who by degrees, as *their houſe from heaven, cloaths them upon, and keeps them from being found naked*, though deſpoyled of their firſt ſelf-ſufficiency & ability, as it ſtood ſingle & alone.

This is the *faith whereby power is given to us, to be the ſons of God*, in a *birth* and *participation of the divine nature*, wherein God communicates himſelf in his firſt and ſecond appearance, as knit together *and made up of twain* into one *new name* in Chriſt, (*which none know, but they that have it*) forming up the *anſwer of a good conſcience, through the reſurrection from the dead*,

dead, 1 *Pet.*3.19. to the receiving of whole Chriſt, as he is the *finiſher, as well as the beginner of our faith*: as he is the High Prieſt as well as the ſacrifice in our nature, or as through the unity of Spirit wherein he lives with his Father, he does offer up and crucify the *will of his fleſh, bringing it into* perfect *ſubjection to his Fathers will.*

This is the patern of being and obedience, according to which we are formed, when we are made NEW CREATURES, being that image of the Son, unto which all the adopted children of the new Covenant, *given by the father to Chriſt, are predeſtinated to be conformed, in copartnerſhip with Chriſt, as he is the firſt born among many brethren*; for which he prayed, as the peculiar mercy reſerved for them, in diſtinction from all the world beſide, *whom* therefore in this ſenſe, *he did not pray for*, when he deſired of his father, *that they all might be one, as he and the father are one*, Joh.17.9,11. And (ſays he) *the glory which thou gaveſt me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and be with me where I am: that they may behold the glory that thou haſt given me, in the love* which thou ſhewedſt me, and *wherewith thou lovedſt me, before the foundation of the world:* that ſo alſo, *the love wherewith thou haſt loved me, may be in them, and I in them*, ver.22. 23,24,26.

The effect of which prayer, is accompliſhed in the heart and conſcience of every true believer, that is made a *NEW CREATURE*: and is that, which conſtitutes and ſets up the new man (in his right and perfect diſtinction from the firſt *Adams* higheſt purity, and utmoſt perfection) conſiſting in that *building of God, made without hands, mans houſe from heaven, with which he is* gradually *clothed upon, as he is* gradually *unclothed of the firſt* building, and ſo *formed up in the unity of the faith, and of the knowledge of the Son of God, unto that perfection of manhood*, which is attainable; *even unto the meaſure of the ſtature of the fulneſs of Chriſt*: unto which we ſhall arrive, when *we come to be like him* throughout, in his glo-

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rified manhood, *and ſhall ſee him as he is; having that love in us, which he had from his Father, before the foundation of the world.*

For the opening of this, we are to call to minde that the WORD, when he *was made fleſh*, did ſet up this building in the ſeed of it, in the perſon of JESUS THE SON OF MARY, as well as that of meer man, in which he was *made under the Law*. In reſpect of both theſe birth's of humane perfection in Chriſt, he was ſaid to *grow in grace and in favor with God and man*: and ſo his manhood in the full extent of it, may ſeem to be deſcribed and figured out to us, by the *vine in* Jothams *parable, whoſe fruit cheereth* the heart of *God* and of *man*.

According to the firſt of theſe births, he had the effuſion of the *Spirit above meaſure*, a perfection given to him from above, making him in this faſhion and form of his heavenly manhood, above all; even *the Jeruſalem above, that is the mother of us all, upon which the new name is written*: qualifying him (through this anointing) with a heavenly raiſedneſs of mind, and divine heightning of all his humane powers and faculties, to that fulneſs and extent, whereby he may be enabled as the true *Ark of God*, to *ſwim*, live, and abide *in the waters* of the divine glory, where they are riſen ſo high, as to overwhelm and drown all his natural ſences or powers of minde, making up *a river ſo deep, as is impaſſable* to them, ſingly conſidered, and as alone, *Ezek.* 47. 5. which higheſt waters of the utmoſt diſcovery and manifeſtation of God, import and make out *that Love of God*, and of *Chriſt, which paſſeth knowledge, and fils the true Saints with all the fulneſs of God, exceeding abundantly above all they can ask or think, Epheſ.* 3. 19, 20.

This heavenly manhood, anointing, and new name which Chriſt hath, renders him, as the buſh that *Moſes* ſaw, able to abide in the fiery and moſt glorious appearance of the very form and ſimilitude of God himſelf, and not be burned or conſumed; yea, is that whereby he is prepared through the

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blood of the ſacrifice of himſelf, conſidered in his other capacity of manhood; *to enter within the vail, and face to face, as friend talks with friend, converſe with God in the unveiled brightneſs of his glory, and expreſs image of his perſon; feeding upon it as his meat and drink,* even the dainties or *feaſt of fat things,* provided for him *in the kingdom of the Father: The joy whereof ſet before him, in the days of his fleſh, made him endure the croſs, deſpiſe the ſhame, and finiſh the courſe of his ſufferings with cheerfulneſs, through the ſight of him that was inviſible,* to the natural eye.

In this ſenſe was Chriſt made man, when the *WORD was made fleſh,* and was the *only begotten ſon in the boſom of the Father,* that thus *ſees God and is able to declare him,* whereas *no* meer *man* whatſoever, either *hath ſeen God at any time, or can ſee him. This is he of whom John ſaid, After me cometh a man which is preferred before me, for he was before me; upon whom the ſpirit reſts and remains,* who therefore hath power to *baptize with the holy Ghoſt,* as he did his own natural manhood, when he offered it up.

Secondly then, according to the other birth of humane perfection in Chriſt, the ſpirit was given him by meaſure (as it was to the firſt *Adam,* when *he was made a living ſoul*) whereby *he was made under the Law, like unto other men, in all things, ſin only excepted:* that is to ſay, with equal powers of mind and capacity of will and underſtanding, as the earthy man, or firſt *Adam,* in his purity; capable to think, ſpeak, do, will and deſire, in all things, as a man, bearing the ſame image as the firſt *Adam* did before his fall; but with this difference, that joyntly & together with his being made thus a perfect natural man, he had the perfection formerly mentioned, of his heavenly manhood, as that which was the top-ſtone of the building, the crown *of glory and honour* wherewith he was *crowned and made higher then the heavens, all principalities and powers being made ſubject unto him.*

This twofold humane perfection was brought forth in the

holy child Jesus, by the *WORDS being made flesh*, and through his death and resurrection came to their full maturity and ripeness; wherein *Christ was declared the Son of God with power, having all power in heaven and earth put into his hands by the father*, even as he was the Son of man: who in the dignity of this his state and glory, *can nevertheless do nothing of himself: but what things soever he sees the Father do, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: For as the Father raiseth up the dead and quickeneth them; even so the Son quickneth whom he will: For the Father judgeth no man; but hath committed all judgement unto the Son; that all men should honour the Son, even as they honour the Father. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute Judgement also, because he is the Son of man*: to wit, in the twofold respect before mentioned.

But thirdly, over and besides this twofold humane perfection, which is in Christ, he is also perfect God, through the unity of Person whereinto he is begotten with the WORD; from the operation whereof, the same Jesus that is the Son of man, is also the living and eternal WORD OF GOD, and is so called, *Rev.* 19. 13. *out of whose mouth goeth a sharp sword, and wherewith he smites the Nations, and rules them with a rod of Iron, as KING OF KINGS and LORD OF LORDS*: which high priviledge is peculiar to him, (it appertaining only to the *man Christ Jesus* to be God, as he is that one blessed person that is *the Mediator between God and Man*) and therefore incommunicable to any of the rest of the Seed, or *many brethren, whereof he is the first born.*

But as to what concerns this Jesus, as he is the SON OF MAN, in respect of the twofold humane perfection that is in him, the rest of the seed, even *the many children given to him by the Father to bring* up *to glory*, are co-partners with him, *attaining to the measure of the stature of that his fulness and perfection*, through which *they are made by him KINGS and PRIESTS*

PRIESTS to God, and are to raign for evermore.

Into this perfection they are *made to grow up in all things in him that is their head, being by him begotten again unto a lively hope, through the reſurrection from the dead: and having the immortal ſeed* of the heavenlineſs of Chriſts perfection and life formed and brought forth *in them*, as *the inheritance incorruptible and undefiled, that fades not away, reſerved in heaven for them, ready to be revealed in the laſt time.*

They that are born of this ſeed, are *born not of blood, nor of the will of the fleſh, nor of the will of Man, but of God*; and through the *power of faith*, and the abiding of this ſeed in them, *are kept unto ſalvation*, without any poſſibility of *ſinning unto death*, or any danger of final falling away; having by vertue of their reception of this ſeed in the heart, through the gift of God, the nature of true believers communicated unto them, even *the unity of the faith, and knowledge of the ſon of God*: which makes them members of the *new Jeruſalem*, *children of the promiſe*; *who are born after the ſpirit*, *and have that anointing whereby they know all things*, immediately from the head and fountain itſelf, and *need not that any man ſhould teach them, but as the ſame anointing teacheth them of all things*, 1 Joh. 2. 20, 27. which was given *to their head, the true* Aaron, *without meaſure, running down upon all thoſe that dwell together with him, in the unity of the faith of the ſon of God*: even *to the skirts of his garments*, upon the loweſt members of this NEW JERUSALEM, conſecrating them a ROYAL PRIESTHOOD with himſelf, *to offer up ſpiritual ſacrifices unto God.*

This new nature in the ſeed of it, whilſt it is *the ſubſtance of things hoped for, and the evidence of things unſeen*, is called *faith*, even the faith that juſtifies, ſpreading over us the propitiatory covering of Chriſts ſpiritual headſhip and EVERLASTING RIGHTEOUSNESS, in which we are made *to ſtand for ever, ſpotleſs and without guile before the Throne of God. Thoſe that are of this faith, are bleſſed with faithful* Abraham: *and are of that one ſeed, that are heirs according to the promiſe.*

The work of this faith and new birth, when once wrought out by Christ in the heart and conscience, is to breed *patience*; *and that patience, experience: and that experience, hope*; *even that hope which maketh not ashamed.* The patience which is wrought out in every regenerate one by this faith, is called *the obedience of faith*, that *when it hath had its perfect work, maketh us perfect, so as to want nothing; arming us with the same mind that was in Christ Jesus, to suffer in the flesh*, in order to *put an end to sin*, and to work off the soul from the will & desire of the flesh, into an absolute subjection and conformity to the heavenly will of Christ, wherein he is one with the Father; and so, enabling us *to keep the word of Christs patience*, which is indeed the Law and Rule under which the true believer is subjected, until Christs second coming; being to rest in the grave with Christ (*untill the remainder of his sufferings be fulfilled in his whole body the Church*) under the certainty and with the comfort of his promise, that *those that thus suffer with him, shall also raign with him; and those that thus die with him, shall also live with him.*

And that all true believers are thus observers of this Rule, according to the patern left by Christ, in his own sufferings, (*purifying themselves as he is pure, keeping the word of his patience, and* performing the *obedience of faith*, which is required by the law of the new covenant) we shall endeavour to make known, as in the experience thereof and Testimony from the Scripture, it is held forth. For through the *comprehending* power *of Christ*, as he is the head and root of this spiritual seed, *and precious faith*, which is obtained by Gods chosen ones, they are *separated from the very womb, yea they have grace given unto them in Christ Iesus, before the world began; and are blessed with all spiritual blessings in the heavenly, in him, being accepted in the beloved.*

In this respect *Jacob was loved, and Esau was hated*: or the one was accepted, and the other was refused *in their mothers wombe, the children being not yet born, neither of them having* (*as yet*)

yet) done good or evil, that the purpoſe of God according to election might ſtand: not of works, but of him that calleth. Howbeit, we are not in Scripture ſenſe, nor in truth (as ſome unwarrantably affirm) actual believers, until by effectual calling we are made receivers of whole Chriſt in the ſeed, as before deſcribed.

And therefore the Apoſtle *Paul*, who is a remarkable example herein, though he had *received grace in Chriſt Ieſus*, as in his head, *before the world began*; and as thus *comprehended in his head, was ſeparated* and diſtinguiſhed *from the womb, in whom the purpoſe of God according to the election was to ſtand: yet it pleaſed not God to call him, and by revealing his ſon in him*, to make him actually a believer and new creature, until he had ſpent many years, even a great part of his life, in a ſowerneſs and rigidneſs of ſpirit, under the diſpenſation of the Law; flaming out at laſt into cruel and fierce perſecution of the Church of God: though in all, ſtill preſerved by his head from wilfull enmity: For, ſaith he, *I did it ignorantly.*

In like manner, all the *children given to Chriſt by the Father, whereof he is to loſe none*, are thus ſeparated and diſtinguiſhed from the reſt of the world (as the beloved ſeed *according to Gods purpoſe*) *from the womb, and ſo according to Gods purpoſe, are bleſſed with all ſpiritual bleſſings in Chriſt before the world began: Yet until it pleaſeth God by his grace to call them*, whether they be in the ſtate of *circumciſion or uncircumciſion*, they live and walk according to the principles and Rule of that diſpenſation they are under.

For ſo we ſee in the great inſtance of *Abraham, the father of the faithful*, as by *Stephen* he is deſcribed to us, *Acts* 7. in the manner of the calling, with which he was called, and whereby he was made actually a Believer and a new creature; which was, by *Gods appearing to him*, and by the power of his WORD, working in him, *calling and bringing him out of his own Country, the land of his Nativity, and from his natural relations, into the land which he ſhould ſhew him*: cauſing him

herein to resign up his natural judgement and will entirely to his disposal, and *through faith to obey: for he went out, not knowing whither he went:* which first remove of his, was out of the state of degenerate nature and his heathenish life, into the earthly land of *Canaan*, as that was a type and figure of the heavenly: and into circumcision, or experience of that communion with God which is by the first Covenant, whereby the filth of the flesh in his heathenish state, was cut off and cleansed, and he in minde as well as in body, brought into the figurative land of promise, even to a conformity in mind and spirit to the Law; the perfection of Christs flesh or natural man.

In this promised land (*perceiving by faith, that it was but the type and shadow of the good things themselves, the heavenly Country*, which was the true object of his Faith) *he sojourned as in a strange Country*, and was willing and *content to have no inheritance given to him in it: no not so much as to set his foot on: but dwelt in tabernacles with* Isaac *and* Jacob, *Heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.*

After this manner was *Abraham kept by the power of God, through faith unto salvation*; making use of the very glory of the first Covenant, and excellency of the earthly *Canaan*, but as an Inn by the way in his passage towards the *glory that was to follow, the better and heavenly Country, which his eye was set upon*: by vertue whereof, *he offered up* Isaac *when he was tried*, and resigned up thereby all interest in him, as he was the fleshly seed or type of *Christ according to the flesh*, in order to receive him again upon a better account, as the *figure of him that was to rise from the dead*, and in the glory and power of that life, to make good the Promises to him, which he waited for.

Now what saith the Scripture in this case? *Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewen, and to the hole of the pit whence*

whence ye are digged, look unto Abraham *your father, and* Sarah *that bare you; for I called him alone and bleſſed him, and multiplied him*; yea, I have given him as a patern unto the whole Spiritual Seed, ſo as *they that are of the ſame faith with him, ſhall be alſo bleſſed with him*, and ſhare with him in his heavenly inheritance.

To be of the ſame faith with *Abraham*, is, *to be called with the like* effectual *calling* as he was, *according to Gods purpoſe; not of works, but of grace: and thereby to be begotten again unto a lively hope, through the reſurrection of Jeſus Chriſt from the dead, unto an inheritance incorruptible, that fadeth not away*: which inheritance the believer is intereſſed in, (by being made that one ſeed with Chriſt, through the new birth) *as the ſubſtance of things hoped for* by him, *and the evidence of things* that are wholly *unſeen* to his natural ſenſes and faculties of mind, in their beſt improvements, as ſingly natural. So that through this *effectual calling*, this *precious faith* is wrought in the ſoul, giving Chriſt an actual inhabitation and abode there, as *him that is* the *true* one, or head of the ſpiritual ſeed and anointing, the cauſer and begetter of the ſoul into actual membership with himſelf, in his heavenly and ſpiritual humane perfection. Which manner of receiving Chriſt in the heart, is a participation with him in his heavenly nature, whereby his choſen ones *receive power to become the ſons and adopted children of God, even as many as thus believe on his name.* For through this union with their head, *Chriſt is made unto them wiſdom, righteouſneſs, ſanctification and redemption*: is all in all to them, as to whatſoever they ſtand in need of for ſalvation.

In this manner whereſoever Chriſt is and dwels, he diſtinguiſhes ſuch perſons from all others whatſoever, that are not of the ſame ſeed, but do ſhew themſelves in the end to be reprobates, as it is written, 2 *Cor.* 13. 5. *examine your ſelves, whether ye be in the faith: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* Here, this kind of being of Chriſt in the heart, is called faith, ſuch as diſtinguiſhes

guiſhes the perſons that have it, from reprobates; being a differing faith in kind from what thoſe have that have *the knowledge* and enjoyment of *Christ only according to the fleſh, who upon trial, fall away* and ſink down into hypocriſie and apoſtaſy. The exerciſe of which temporary faith, though true believers may have for a while in common with the children of the firſt covenant (*whilſt they walk like men, and are but babes in Christ*, in reſpect of the growth of the ſpiritual ſeed in them) yet they ſtay not here, nor content themſelves with the ſingle exerciſe thereof, but are made in time, to ſee and experience, that it is by faith of another kind, conveying with it Chriſts heavenly nature, by which they muſt be conducted, and *enter into* the true *Reſt*. Albeit, after effectual calling, that which is the *precious* ſaving *faith of Gods Elect*, may lie undiſtinguiſhed in operation from the firſt faith, which the ſpiritual ſeed may continue a long time in the ſingle exerciſe of, in common with the fleſhly ſeed or children of the firſt covenant; as was moſt evident in *Peter*, who was effectually called, when *the Father revealed Chriſt to him and in him, as the Son of the living God*, grounding his heart thereby *upon that rock, which the gates of hell ſhould never prevail againſt*. Yet how low and weak did the operation and power of faith remain in *Peter*, to the ſuffering of him to fall ſo ſhamefully as he did, and to the leaving of him ſeveral times to the actings of his fleſhly will and deſire, tending to the ſparing of the fleſh and keeping back the ſufferings of the croſs?

It is not therefore barely the having of this faith in the right kind, that ſingly and ſimply ſufficeth to the actual diſtinguiſhing of the ſpiritual ſeed from the carnal (either in inward experience unto themſelves, or outward witneſs and teſtimony unto others) But this *faith, ſhewing itſelf*, as ſaith *Iames, ch. 2. by its works, without which, it is as dead* in the ſoul where it is, adminiſtring little profit to the ſenſe of the man that hath it and hath not its works with it. For the bare having it, doth not diſcover his ſtate to be ſafe; nor doth it juſtifie itſelf to

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be of the right kind, but as it is operative, and *ſhews itſelf by its works, to be the faith that doth juſtifie* true believers. Untill which diſcovery made in the heart and conſcience, *as the body without the ſoul is dead*, ſo the comfortable ſenſe of right believing is wanting; which was *abundantly ſhed abroad in the heart* and experience of *Abraham*, when God had tried the powerfull working of his faith, in the offering up of *Iſaac* upon the Altar: wherein he ſaw a working power of his faith, *and how faith wrought with his works, and by works was made perfect*, in the experimental ſenſe and diſcovery thereof, unto himſelf and others. *And that Scripture was fulfilled that ſaith, Abraham believed God, and it was imputed unto him, for righteouſneſs: and he was called the friend of God.* For that faith, wrought out in Chriſt his Head, whereby he was juſtified before God, now evidenced it-ſelf to the perſonal Faith of *Abraham* in this his trial and proof, to be the faith the Scripture meant when it ſo ſpake; and wherein he had ſtood juſtified ever ſince his effectual calling.

This place of *James*, thus underſtood, is ſo far from owning a juſtification by works, for which it is uſually alledged, that it doth moſt abundantly confirm and make good the *juſtification which is not of works, but of grace, according to Gods purpoſe.* The very nature and kinde of this faith may ſuffice to all unbyaſſed judgements, to ſhew that thoſe that are juſtified by it, are not *juſtified by works*: ſince in its principles and ſeed, it is quite differing from that which is by the Law, or *born after the fleſh, which is of works*; ſo as the one is differenced from the other in the very kind of perfection and life, both as to principles and works, the ſeed and the fruit of each; yea, and this faith of the right kind, conſidered as abiding in Chriſt, not in us, is that that properly juſtifies the believer. *For if it be by grace, it is no more of works: other-*

wiſe grace is no more grace. But if it be of works, then it is no more grace: otherwiſe work is no more work. And beſides, the Spiritual Seed are *beloved*, as they are *choſen in Chriſt, before the world began*; and are *diſtinguiſhed*, as ſo *accepted in him*, from the fleſhly ſeed, *before they have done either good or evil.*

This *chuſing in Chriſt* is not the juſtification by faith, inaſmuch as that act of God never paſſes upon us, till we be actually believers. For though we have being in our head, *who is bleſſed and beloved before the world began*, Epheſ. 1. Yet we are not made to be in our own perſons of that Spiritual Seed, untill we have the righteouſneſs of our head actually imputed to us, and ſo are made to *ſtand without guile or ſpot before the throne of God*, whilſt as yet we are *ungodly, and bear about with us a body of ſin and death*, unſubdued, and unabroliſhed, which nevertheleſs in the end, *by faith is overcome*, and wholly *done away.*

The working power then which is put forth by faith, in the heart and conſcience of him that is the true Believer, is to be diſtinguiſhed from faith in the firſt act, ſingly conſidered as the new birth and reception of Chriſt, to inhabite and dwell there, as the root and author of all ſpiritual life and perfection; which indeed, is rather itſelf the work or *workmanſhip of Chriſt*, as the ſuitable reception that he makes for his indwelling preſence in the heart, then any effect of the power of *faith, working patience and experience there*, in purſuance of the end for which it is given; which is, to work the ſpirit of man, either under the firſt or ſecond diſpenſation, to a compleat and full reſignation of its underſtanding, will and deſire, unto the teachings, light and life of this faith, *evidencing him that is inviſible, and giving entrance into the glory that is within the veil; ſhewing what is the riches of the glory of his inheritance in the Saints, and what is the exceeding*

ceeding greatneſs of his power to us-ward that believe; Which glory is not ſeen all that while to the natural ſenſes and diſcerning; but the life and workings of faith, wherein the ſpiritual part of the believer *does exceedingly rejoyce*, the fleſhly or natural man in the Saint unſubdued cannot bear, but hath its reluctancy againſt; *luſting to envy*, ready to oppoſe, reſiſt, and contradict the ſame to the utmoſt; and *is*, all the ſeaſon of the *trial of faith, in great heavineſs*, grief and deſpondency, *through manifold temptations*; whilſt the believing part is exerciſing love on him, whom the natural ſenſes cannot reach nor come to the ſight of: *In whom, though now we ſee him not, yet believing, we rejoyce with joy unſpeakable and glorious*; *girding up the loyns of our minds, in ſobriety and hope.*

For the power of faith is ſuch in its operation, that *it overcomes the world*, and all the powers of fleſh and blood in us at the beſt; which ſerve but to be made conqueſt of and triumphed over by faith, in order to be *nailed to the croſs of Chriſt, for the ſlaying of the enmity, which thereby would be ſpringing up, to the choaking of the ſpiritual ſeed, the crucifying afreſh the Son of God, and trampling under foot the blood of the everlaſting Covenant, as an unholy thing.*

This power of fleſh and blood that ends and expires at laſt under the conquering and triumphing power of faith, cauſes for a long time *a ſore and fiery trial in the ſoul*, through the ſharp conteſt and diſpute that ariſes between the heavenly powers and ſpiritual ſenſes on the one hand, and the fleſhly and natural powers in the ſame Saint, on the other; by reaſon of which, the ſoul is often inclining and falling back into the life of the fleſh, and workings of the natural will, inſtead of being *ſtrengthned in the inward man*, and fixed there in love and true Reſt, againſt all contradicting whatſoever, made by fleſh and blood; whether pure and holy fleſh, or ſinful and corrupt: So that oft the party which faith by its power

makes for it self in the heart and conscience of the believer, is deserted and in a manner given off, through the prevalent reasonings and desires of flesh and blood, which make resistance in this warfare to their last breath, or activity that remains in them.

And first, when faith cals the heart to leave its natural state, *its kindred and relations* in the heathenish world, (the morality and civility whereof, seems to have much to say for it self, after the corrupt part in it is cast off) the natural powers and faculties of the mind in that state, rebel and resist a long season, not knowing how to submit, though upon hopes of a *land of promise*: specially when they *must not know*, or cannot be made acquainted *whither the soul is going*, and are therefore constantly representing all discouragements imaginable, to hinder its obedience to this call of faith, till at last they be overruled and brought under.

But secondly, when through faiths workings by the power of the Law, or Ministry of Christs first appearance, the soul is brought out of the corrupt, degenerate state of nature; hath turned its back upon the land of its nativity, and is come to the earthly *Canaan*, to the *circumcision of the flesh, (not in the letter only, but in the spirit, for the righteousness of works*, by the first Covenant:) then hath faith another Call, or second voice to the soul, causing it *to sojourn as a stranger, even in the land of promise*: and to look upon this *earthly Jerusalem*, as *no abiding City*: but that, out of which it must also pass into *a heavenly Country, the Jerusalem that is above; forgetting the things that are behind, or unto which it hath already attained, and pressing forwards to the mark, for the price of its high calling; to be clothed upon, as with its house from heaven.*

Through the call of this last voice of faith, *all flesh and the glory thereof is blown upon, and made as nothing*, Isa. 40.6.

40. 6. *the voice ſaid, cry; and he ſaid, what ſhall I cry? All fleſh is graſs, and the goodlineſs thereof is as the flower of the field,* periſhing and fading in a moment; *the graſs withereth, the flower fadeth away, becauſe the ſpirit of the Lord blows upon it: ſurely, the people is graſs. The graſs withereth, the flower fadeth, but the* W O R D *of our God ſhall ſtand for ever,* ver. 7, 8.

So then at length, the believing part in the Saint, cometh to ſee and experiment the emptineſs, nothingneſs, and fading of the beſt natural perfection, and fleſhly purity, not only in legal, *worldly rudiments* and principles, but even in Evangelicals, ſo far as they conſiſt in the *knowledge of Chriſt* himſelf, but *according to the fleſh.* Whereupon the believer becomes willing to be crucified to all confidence, eſteem, or deſire of Reſt and abode in them, ſeeing a *patern left by Chriſt himſelf* herein, when he *ſuffered in the fleſh, that we alſo might be armed with the ſame mind*; and by being *crucified in the fleſh,* may come at laſt *to ceaſe from ſin*; attaining a perfect freedom there-from, by the reſurrection from the dead.

And now, what high thoughts and proud imaginations do riſe up in the heart, fit to be brought down and ſubdued by the croſs of Chriſt? then which nothing is more grievous to the ſoul, which loves this *Abſolon,* its own uncrucified fleſhly mind and the enlightned reaſonings thereof, in their very rebellion and endeavours to out it of the everlaſting kingdom: yea, it ſtruggles hard, and wreſtles vehemently, to keep its *Iſaac* from being offered up in ſacrifice.

Oh! how with *Zipporah,* doth the fleſh cry out againſt faith as *a bloody husband,* thus to require the full reſignation of the judgement, will and deſire, of the pure, holy natural man, as well as that of the corrupt? All this it doth require; and no leſs will ſerve its turn, then the

bringing of the exercise of these natnral senses, as they are contesting with, and resisting the workings of faith, into perfect *captivity to the obedience of faith*, and into perfect rest and silence in the grave of Christ; where they are to be bound, as in chains and fetters, utterly disabled for ever acting more, in any resisting or contradicting way, unto the power and life of faith: and so indeed are set free, and have their truest liberty given to them, to act more fully then ever, in harmony with, and subserviency unto the workings and life of faith.

Thus, *Rom.* 8. it is said, *If Christ be in you, the body or flesh is dead, because of sin: but if the spirit of him that raised up Christ from the dead, dwell in you: he that raised up Christ from the dead shall also quicken your mortal bodies*, or crucified fleshly senses *by his spirit that dwelleth in you*, to the bringing them forth in a better and more excellent way of operation, then ever they had before. For these fleshly senses, as they are *planted into the likeness of the death of Christ, are made one dead body with him*: and so are shut up for ever, in an everlasting impossibility to act *against the truth*, *but* only *for the truth*: to act in a way of resisting and contradicting the workings of faith, but in subjection and subordination to em.

This is that we mean by the *obedience of faith*, and *keeping of the word of Christs patience*, which is required by the law of the new covenant, *the law of the spirit of life in Christ Jesus, as it frees us from the law of sin and death*; which is so far from *destroying the law, that it fulfils it*: and so far from abolishing the good works required by the law, that it disannuls only the unlawful use of them, setting them up in their right and lawful exercise, not single and alone, without the faith that is saving; or

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in reſiſtance and contradiction to that faith: nor ſo mixing them with a *faith that fails*, whereby both *faith and a good conſcience may come to ſhipwrack*: but making them in ſuch manner the fruit and children of the operation of the faith of Gods elect, as that *againſt ſuch there is no law*.

This is the *gathering together into one dead body with Chriſt*, wherein all his elect muſt be found, as *faſhioned into a ſimilitude with him in his death*; and that, *for the filling up of the meaſure of his ſufferings*, in the whole number of his beloved ones: that ſo at laſt, they may *ariſe* likewiſe *with his dead body*, and be gathered together into one glorified body with him, or into a *ſimilitude with him, in the glory and power of his reſurrection*: *when they ſhall be like him, and ſee him as he is*: when at this appearing of *Chriſt who is their life, they alſo ſhall appear with him in glory*.

The hope and expectation hereof, grounded upon the promiſes, made to this purpoſe, in *Col* 3. 4. 1 *Joh.* 3. 2. *Phil.* 3. 21. and many other places of Scripture, is that that hath born up the ſpirits of his people and faithful ones in all ages (that have been made willing *to follow this Lamb whitherſoever he goeth*) from deſponding and ſinking away, under all thoſe inſolent affronts and contradictions they have met with in their ſeveral generations, from their inſulting & *unreaſonable* adverſaries, *the inhabitants of the earth*, who flouriſh & *proſper in the world while they are chaſtened every morning*, diſciplined under the croſs of Chriſt, miſcarrying (as to all that's viſible) and overcome in thoſe hot conteſts, oppoſitions and aſſaults, which *the ſeed of the Serpent, luſting to envy*, will not fail to exerciſe them with; who indeed *could have no power againſt them unleſs it were given them from above*: as Chriſt, the head of this ſpiritual ſeed, told *Pilate*, in his own perſonal caſe, *Ioh.* 19. 11. and as power was *given from above*, againſt that great Maſter & Lord; *ſo is it* alſo *given to them, to make*

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war with the Saints and to overcome them, Rev. 13. 7. but though at present they be so overset by worldly powers, that *they* cannot *work any deliverance in the earth, neither do the inhabitants of the world fall* before them, *Isa* 26. 18. yet at this second coming of Christ, he will call up the dead bodies of these his crucified Saints, and faithful witnesses, not only into a state of security from the destroyer, but into a singing and triumphing condition, *ver.* 19. *Thy dead men shall live: together with my dead body shall they arise:* awake and sing, ye that dwell in dust.

Both these states of the true Saint, are most lively described *Isa.* 54. which we shall endeavour to give some short tasts of, for our clearer enlightning in the present truth: specially, as to what concerns the former branch; the Saints conformity with Christ, in his death. The other, consisting in a conformity to him in his Resurrection-state, we shall reserve for the latter end and conclusion of this discourse.

CHAP.

CHAP. XVIII.

Concerning the Saints conformity with Chriſt in his death, particularly opened, and cleared from thoſe miſtakes which the enemies to the Croſſe of Chriſt are apt to brand it with.

BY conformity with Chriſt in his death, (which ſome have been ſo ignorant of, and ſuch enemies to, as moſt prophanely to call it a fiction, and make little leſſe of it then blaſphemy) We ſay that the fleſh or natural man in the Saint, (whether conſidered in the workings of his morall nature, or of his renewed enlightned nature under the firſt Covenant,) is crucified and rendred a copartner with Chriſt in his dead body, whereby the powers and faculties of the mind in the natural man are neither annihilated nor deprived of their lawful uſe, as lawful refers to the obedience of faith and the rule of the Goſpel; but only have death paſſe upon them, or a diſability and privation, as to all unlawful uſe of them, or poſſibility of acting in rebellion, reſiſtance or contradiction to the Law of the heavenly nature and mind, ſet up by faith.

In this crucified poſture of the fleſh, and broken-ſpiritedneſſe into which the powers and faculties of the natural mind are brought by faith, the Prophet *Iſa.* 54. 1. calleth out to the Saint *to ſing*, as intimating, that though the natural man be hereby diſenabled to bear or bring forth fruit to its firſt huſband, Chriſt himſelf, as made under the Law, and head of natural perfection ſingle, yet it ought nevertheleſſe *to break forth into ſinging*, in regard that by her being *become dead*

to the Law, ſhe is married to another, even to him that is raiſed from the dead, to bring forth fruit in newneſſe of ſpirit and life; and that this its barrenneſſe is no juſt cauſe of reproach to it, ſeeing it came to be lawfully diſengaged from all obligation to its firſt Husband, *by the dead body of Chriſt*, through which her firſt Husband is become dead unto her, ſo that *ſhe is no adultereſſe though ſhe be married to another man*, Rom. 7. 3, 4. And therefore *Cry aloud for joy, ſaith the Prophet, for more are the children of the deſolate, then of the married wife*, or ſhe that keeps to her firſt Husband under the Law: *Fear not for thou ſhalt not be aſhamed, neither be thou confounded, for thou ſhalt not be put to ſhame; for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy Widowhood any more; for thy Maker is thy Husband, the Lord of Hoſts is his Name, and thy Redeemer, the holy one of Iſrael, the God of the whole earth ſhall he be called.* In theſe two particulars therefore, conformity to the death of Chriſt is made to conſiſt by the Prophet *Iſaiah* in this Chapter.

Firſt, in Chriſts own refuſal to be any longer a Husband unto the natural man in the Saint, through his own voluntary departure and withdrawing of himſelf out of his own fleſhly life, to go to his Father, and be and remaine for ever in the glory of the Father, in order to returne againe to the Saint, as *he that is riſen from the dead*, to marry and eſpouſe the ſoul that he hath thus grieved by his withdrawing. For ſaith he, *The Lord hath called thee, as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed by thy God; for a ſmall moment have I forſaken thee, but with everlaſting mercies will I gather thee.*

Secondly, the Saints conformity unto the death of Chriſt conſiſts in the deſolate, forſaken, barren ſtate, wherein the fleſh and natural man is left by Chriſt, as in a dry and barren wilderneſſe expoſed to all temptations and trials from God, Angels and Men, within and without; ready to ſink and faile in ſpirit every moment; partly, under the appearance of Gods diſpleaſure; whoſe withdrawing and forſaking, the ſoul underſtands

derſtands not any more then *Job* did, who was privy and conſcious to the faithfulneſſe and integrity of his heart to his firſt Husband, whileſt he abode with him; and partly, from the cold, dead, diſconſolate frame of ſpirit, wherein it now finds it ſelf, as it meaſures it ſelf by the life of ſenſe, and not by the life of faith; under both which preſſures, the *Word of Chriſts patience* is ſet before the ſoul, by faith to be kept and obſerved; *Who for the joy that was ſet before him, endured the Croſſe, and deſpiſed the ſhame*, patiently ſuffering the bruiſing of his heele, according as he had *received commandment from the Father.*

In this poſture as a Widow indeed, the poor broken-ſpirited Saint remains mourning and weeping, left for a ſeaſon as an Orphan by Chriſt; brought into that condition which Chriſt foretold unto his Diſciples, whom at the preſent he acknowledged *children of the Bridechamber*, whileſt they had no higher knowledge of him, then in his fleſhly glory and perfection; Of whom therefore he ſaid, *As long as the Bridegroome was with them, they could not faſt, but the dayes would come, when the bridegroome ſhould be taken away from them, then they ſhould faſt*; intimating thereby, the dayes of faſting and mourning, and being clad in ſackcloth, which the true Saints & witneſſes of Chriſt were to be exerciſed with, during the time of the trial of their faith, upon the Bridegroomes being taken from them and changing that living fruitful frame of ſpirit, which they were fed and nouriſhed up in by him, as they were his married wife under the Law, into a faſting, broken, mournful, deſolate ſtate of Widowhood, which they are brought into, as they are made one with Chriſt in his dead, crucified body, and are *planted with him into the ſimilitude of his death.*

Chriſt then after he hath become a Bridegroome and married Husband unto true beleevers, in and by his firſt appearance, ſhining forth upon them in the life and glory of his natural and fleſhly perfection, wherein he hath nouriſhed them up, and made them fruitful children of that his Bride-

chamber, is pleaſed, and hath power to take himſelf away from them, and continue no longer with them, as a Bridegroome under the firſt Covenant, or in the miniſtery of his firſt appearance, but wholly diſſolve that marriage-band betweene them, as refuſing any longer to come forth in the exerciſe of life toward them, upon the ſingle root of his natural perfection, in order (upon the trial of their faith, and their dutiful keeping the word of his patience, during the time of this his ſeparation from them) to return again after *a little moment, and with everlaſting mercies* to embrace them, and be married unto them in the light and life of his ſecond appearance; not only ſupplying to them again that wherein he was withdrawn from them, but adding over and above, a fuller and more abundant communication of life and glory; which, untill this death or withdrawing of his be perfected in them, they are not capable ſubjects perfectly to receive and inherit; but according to the ſteps and degrees of this death, doth the approa h and increaſe of this higher life let it ſelf in upon them, and fill them.

This ſeparation and withdrawing of Chriſt as a Bridegroome, is the more bitter and grievous, becauſe this his abſence carrieth in it the appearance of his wrath and ſore diſpleaſure, to the eye of fleſh and blood, which interprets all this dealing of Chriſt in the worſt ſenſe, as if his mind were wholly turned away, and that he had *given over to be gracious any more, to them that are under this hour and power of darneſſe*; And ſo ſeemes worſe then a thouſand bodily deaths, to thoſe in whom the ſpiritual birth is but low, and therefore not unfitly compared to the child in the womb, and at the breaſt; where it is ſaid *Wo unto thoſe that are with child and give ſuck in thoſe dayes!* Yet ſaith Chriſt, this is but *as the waters of Noah*, which is only to be once done to drive the believer into the *Arke, even the anſwer of a good conſcience toward God, through the reſurrection from the dead*; and then for ever to exempt them from ſuch danger any more, as having provided that for them, which enables them to ſwim

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in thoſe waters which drown the world; in that *pure river* ſpoken of Rev. 22. 1. *proceeding out of the Throne of God and the Lamb*; which compared with *Ezek.* 47. appears to be a deſcription of *the Viſion of Holy Waters, where they are riſen up as a river to ſwim in*; which thoſe that are without the Ark, attempting to live in, muſt needs be drowned, it being above all the meaſures of their attainments and capacities to receive, as members of the firſt building or worldly Sanctuary. And becauſe there is not any thing more highly importing the true Saint, then to get well through this wilderneſſe, and not loſe the way, or fall ſhort hereof, under any pretence whatſoever; we ſhall yet endeavour more particularly to handle and declare that which is to be experienced under this diſpenſation. Firſt, in reſpect of what Chriſt doth, and is the worker of, by his withdrawing and refuſing to continue any longer a Bridegroome in his firſt appearance to the ſoul. Secondly, in reſpect of the workings of Satan the Tempter, who is not idle in this hour and power of darkneſſe, to ſet on this appearance of wrath from God and Chriſt. Thirdly, in reſpect of the workings of fleſh and blood, that to the laſt, are violent oppoſers and reſiſters. And fourthly, in reſpect of the workings of Faith or the new creature, diſpoſing the ſoul to *let patience have its perfect work under theſe manifold temptations*, thereby to make it a perfect and compleat ſharer with Chriſt in his ſufferings, as the rule and patterne ſet by him, for *the obedience of faith* which under all this *beholds him that is inviſible, and hath an eye to the recompence of reward*, in attaining the glory that followes, and arriving unto the ſtate of the reſurrection from the dead, never to die more, but for ever to remaine free from the power of ſinne and death.

As to that which Chriſt works in the heart of the true believer by his ſeparation and refuſal to be any longer a Bridegroome to the ſoul in and by his firſt appearance; It conſiſts chiefly in two particulars. Firſt, in the preparation uſed by him to fit the ſoul for this his abſence. Secondly, in his actual withdraw-

withdrawing and for ever hiding his face as to any farther shining forth upon them singly in and by his first appearance, and in that respect becoming, as perfectly dead and separated from the soul, refusing ever to converse more in the single exercise of that his fleshly life, according to which the soul is to know him no more.

The preparation herein used by Christ to fit the soul, and support it to bear such an absence of his, is lively presented to our view, by his carriage in this respect towards his Disciples in the dayes of his flesh, when he tells them beforehand, *John* 13. 14. 15. 16. 17. *Chapters*, the necessity of his departure from them, that he may go to the Father, and the expediency of it for them in order to his coming againe, and presenting himself to them in a richer & compleater glory, then what they conversed with him in before: *Little children, sayes he, yet a little while I am with you*, the Bridegroome is with the children of the Bridechamber; but this fellowship, as to the joy, fruits and comforts of it, is not lasting, it is but for a little while, *here is no abiding City*, there is therefore a necessiy of *looking out for one to come*; *And I am going a farre journey* (saith he) *to receive a Kingdome and returne, and ye shall seek me* when I am withdrawn, and be looking for me to appear again in my fleshly glory; but till a change be brought upon you, to enable you to follow me in my death,; you, (though my Disciples, and the Jewes that are far short of you) [*cannot come to me whither I am going*. But through believing in me you shall be brought to my *Fathers house*, into a heavenly City, the *Jerusalem* that is above, where are many Mansions, *if it were not so I would have told you*; *I go to prepare a place for you, and will come againe and receive you to my selfe, that where I am, there you also may be*: *And whither I go you know, and the way you know*: by the workings and teachings of the new nature that is in you, *through believing* and your being *borne of God*. *Besides*; saith he, *I will pray the Father, and he shall give you another Comforter, that may abide with you for ever, even the Spirit of truth* in the first-fruits there-

thereof, whereby you ſhall come to *have an underſtanding in him that is true, and that you are in him that is true; the Spirit whom the world cannot receive, becauſe it ſees him not, nor knows him*; being not *borne from above*, as you are; *but you know him, for he dwelleth with you, and ſhall be in you*: to bring you out of your forſaken comfortleſſe condition, and cauſe you greatly to rejoyce, *though now for this ſeaſon you be in great heavineſſe, through manifold temptations*, and *to love him whom you have not ſeene* with the eye of ſenſe; *and in whom, though you ſee him not, yet believing, you rejoyce in him with joy unſpeakable and full of glory. Theſe things I ſpeak*, (ſaith Chriſt) *whileſt yet I am preſent with you*, and before I depart from you, by way of preparing you to bear my abſence; and *My peace I leave with you* in this your comfortleſſe condition as to ſenſe; *which peace of mine I give unto you, not as the world gives it*, but in a far more excellent and choice way, in which none ſhall be able to interrupt you: conveying it to you as *a new name in a white ſtone, which none can read but he that hath it, and as hidden Manna*, the ſweetneſſe and joy *whereof no ſtranger intermeddles with*. And therefore *let not your hearts be troubled, nor be you afraid; ye have heard how I ſaid unto you. I go away, and come againe unto you: if you loved me, you would rejoyce, becauſe I ſay I go unto the Father, for my Father is greater then I. And now I have told you before it come to paſſe, that when it is come to paſſe, ye might beleeve.* And further, *I command ye that ye love one another* when I am gone; *If the world hate you, you know, it hated me firſt, before it hated you; if ye were of the world, the world would love his owne; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hates you; and if they have perſecuted me, they will alſo perſecute you: for the ſervant is not greater then his Lord; Theſe things they will do to you, becauſe they have not known the Father nor me: But theſe things I have told you, that when the time comes you may remember that I told you of them.* Which things I have beene telling you from the beginning, ever ſince

I was

I was with you; but now I must put my sayings in execution, for *I am going my way to him that sent me, and none of you* are sensible of it, or so much as *enquiring* into that state *to which now I am going, but because I have said these things unto you, sorrow hath filled your hearts; Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but when I depart I will send him to you*: Yet upon my departure, the change will be so great, which you will experience through my withdrawing of my self as a Bridegroome from you, that *you shall weep and lament, but the world shall rejoyce; ye shall be sorrowfull, but your mourning shall be turned into joy: As a woman which whilest she is in travel, hath sorrow because her hour is come; so shall you be in the pangs of this new birth*, when faith begins to be brought forth into exercise and operation, by way of encountring these sharp trialls: *But as soone as the woman is delivered of the child, she remembreth no more the anguish, for joy, that a man-child is borne into the world*: Thus also shall it be with you, when the birth of the Sonne of God, as the man-child that is to rule the Nations with a rod of iron, shall be brought to light in you, through believing, and the growing evidence of things unseene: *Ye now therefore have sorrow for a little moment, but I will see you againe, and your hearts shall rejoyce, and your joy no man taketh from you.* Such preparative teachings and instructions as these, Christ is continually giving forth, during his tabernacling with believers in his first appearance, that he may make them as *little children weaned from the milk and from the breasts*, in order to traine them up to the use of stronger meat prepared for them in his dead body and crucified flesh, which is given to them by him to feed upon, till he come and take them into conformity with him in his glorified body, which he promises them to do through his intercession with his Father, for *to make them one with him, as he and the Father are one; willing that where he is, they also may be.* Through

these

theſe glances of ſpiritual light, whileſt the Bridegroome is yet with the ſoul in his fleſhly preſence, the Saints do with the Diſciples ſometimes think and ſay, *Lord, now ſpeakeſt thou plainly and not in parables; by this we beleeve that thou cameſt forth from God, and art againe leaving the world, and going to the Father*; and yet when the hour of his departure comes indeed, then every one ſcatters, and leaves him alone, as unwilling to accompany him in his ſufferings, but are rather drawing back, and deſirous to ſtay where they are (in the fleſhly life and perfection which they have experienced, to the *making a faire ſhew of God in the fleſh*, and gaining the viſibility of Saintſhip amongſt men) then to *ſuffer with Chriſt without the gate*, leave the Holy City, the earthly *Jeruſalem*, to go along with Chriſt to *Golgotha*, the place of ſkuls, *bearing his reproach*. Before the very beleevers themſelves will be brought to this, what ſtrugling and wraſtling is there within themſelves, to detaine the Bridegroome, or firſt Husband? who, with the Angel that wreſtled with *Jacob*, ſaith to them, *Let me go, for the day breaks*, or the day-dawn of my heavenly appearance is overtaking me, and calling me away to reſt in ſilence and in the grave, as to my appearing to you ſingly in my fleſhly ſtate any more, but as I ſhall come in company and aſſociation with a better conſort; and ſo compleat the marriage betweene us, in the glory wherein I am riſen from the dead; that *you may bring forth fruit in newneſſe of ſpirit and of life*. This is the weaned, unſetled condition of ſoul, which beleevers, whileſt under the firſt Covenant and being in nothing differenced from ſervants (as to what is yet appearing in them and to them, in the work of the conſcience) are led into, by this preparative adminiſtration of Chriſt, who is in them, as in ſeed, even in their new-creature-being and life; but as a ſeed under ground, very weakly & undiſcernably working as yet, ſave only in looſening the ſoul from reſting in its preſent attainments, and keeping it in *expectation of ſome better thing wherein to be made perfect*; In which ſtate, probably moſt of the dear Saints of God were detained under the Law, before Chriſts

coming in the fleſh; and moſt of them may ſtill be under the ſame legal perfection, heightned and improved by Chriſts coming in the fleſh, or by the effuſion of his Spirit upon all fleſh, in and by the ſame Miniſtery of his firſt appearance; and in this firſt ſtep and degree of the new birth, are in as ſafe a ſtate, as to Gods love to them here, and heaven hereafter, as others that have larger, fuller, and greater attainments and experiences. And, as the knowledge of this truth ought not to ſatisfie any to ſtay here, but ſhould ſtill put them on, to be *preſſing forward*, whereby to come neerer *to the mark of the price of their high calling*, as the more comfortable, ſtrong and proſperous ſtate; ſo alſo ſhould it ſatisfie the groundleſſe objection of thoſe, who ſtick not to brand this witneſſe of the beleevers conformity to the death of Chriſt, with the reproach of rendering the faith of all thoſe Saints and precious ones that have died without the experience or acknowledgement thereof, to be of none effect; as a moſt pitiful weak affrightment, to deteine ſome tender-hearted well-meaning perſons, from receiving and owning the excellency of the knowledge of Chriſts death; *which to ſet evidently before our eyes*, that is to ſay, *Chriſt crucified* within us, in making us partakers with himſelf in his ſufferings, brings to the ſecond thing, the conſideration of what Chriſt does, when he actually withdraws and takes himſelf away from the ſoul, as the Bridegroom that hath cohabited with it *for a ſeaſon*, in the light and glory of his fleſhly perfection, or firſt appearance: when *he refuſes the wife of his youth, and leaves her comfortleſſe, deſolate and a widow, for a little moment.*

This act of his, in a word, is called *the hiding of his face* from the heart, that he had been eſpouſed and married unto by the firſt Covenant, and ſo hiding as never to be ſeene or *known more after the fleſh*, or in the ſingle light and life of this his firſt Miniſtery; which is cauſed two wayes.

Firſt, by the dawning and near approach of the glory of his ſecond appearance; which, by coming in place, *turns the Sun and Moon* of the firſt natural glory *into darkneſſe and blood, before this great and notable day of the Lord*; which Chriſt is

is willing to ſuffer, and to own it to the ſoul, as that which deſerves not the name of *glory, in compariſon of that which doth excel*, and therefore judges it meet for him, in his firſt perfection and light *to decreaſe, as the other increaſes* upon the ſoul; whereby (doing this by degrees,) the ſoul *is not found naked, but ſtill becomes cloathed upon* with a greater, as it is uncloathed of a leſſer perfection: and between both, ſin and *all evil conſcience*, conſiſting in the *filthineſſe of fleſh and ſpirit*, is kept out more firmly then ever; ſo that, as the Mannah of Chriſts fleſh failes and the nouriſhment thereby decayes, the *hidden Mannah* comes in the roome, as *bread that is given upon the munition of rocks, and waters that will not faile, but become a Well ſpringing up to eternall life*, and a ſeed of life and *light increaſing to a perfect day*; Thus *the Sonne reſignes up the Kingdome to the Father* in the beleeving heart, giving way to the Fathers ruling over the heart in his roome, *that God may be all in all*: and that by the Sonnes decreaſing, till he voluntarily *abaſe himſelf as low as Gods footſtoole* in obedience unto the Will of his Father, he may *bring down all enemies* with him *into* the ſame abaſement and *ſubjection*, whether they will or no, *to the putting down all rule, all authority and power*, that would, under pretence of friendſhip to his firſt appearance, be enthroning themſelves there, which thus are triumphed over in this grave, to the *leading captivity captive*.

And therefore Chriſt, as the Sonne ſingly conſidered in his firſt appearance, doth abſolutely refuſe any longer to continue a Husband, and to command in that capacity, but gives up his rule into the Fathers hand, and comes again along with him in that new glory, as ſecond in the Throne, and abides ruler over the ſoul for ever. Thus the Bridegoome takes himſelf away, and diſcontinues his rule in the heart, as he is married and entertaines converſe with the ſoul in and by the firſt Covenant, wherein he is *known according to the fleſh*; and by this his ſeparation from the ſoul, doth bring the natural man of the Saint into a moſt perfect wilderneſſe-condition, for barrenneſſe, diſconſolateneſſe, and untrodden paths to ſenſe and reaſon, toge-

ther with expoſednesse to all manner of trials and temptations from within, and from without; and into this forſaken Widowhood doth Christ purpoſely lead the beleever *for the trial of his faith, and to work that work of repentance and change in his mind, which is never to be repented of, even to arme him with the ſame mind that was in Christ Jesus, when he ſuffered in the fleſh to the ceaſing*, or cauſing *of ſinne for ever to ceaſe and be aboliſhed*: And therefore makes it his own work, which he fixedly carries on in the ſoul (againſt all its reluctancies, wraſtlings and ſtrivings to the contrary,) as the great diſcriminating work of his love to his *choſen generation*, the chaſtenings wherby he teaches the true ſons and heirs of ſalvation the obedience of faith; and which he prevailes with them *patiently to endure*, that thereby they may be *brought into ſubjection to the Father of ſpirits, and live*; This is the diſciplinewherwith Christ exerciſes *the many ſons that he is bringing up unto glory*, being but the ſame he exerciſed in and upon himſelf, *Heb.* 2. 10. and *ch.* 12. 6, 7. not thinking fit to deale thus with *baſtards*, v. 8. but leaving them to their liberty, content to be out-wreſtled and over-maſtered by them, to their *crucifying in themſelves the Sonne of God afreſh, and putting him to open ſhame*, in a counter-endeavour to his voluntary reſignation of power, and enmity to his Croſſe, ſetting up the Sonnes Kingdome in their hearts in competition with, and oppoſition to the Fathers, which the Sonne himſelf diſclaims, hiding his face, as one aſhamed thereof.

Thus Christ the Bridegroome, takes himſelf away, and becomes dead to the ſoul, that was as his married wife, calling to the Saint to follow him into the grave, where he ſhall find, that *out of the devourer comes meat, and out of the ſtrong Lion* of the tribe of *Judah*, ſlaine and crucified, *doth proceed ſweetneſſe*.

And as Christ in this manner thinks fit to hide his face, and leave the ſoul in this ſtate of weakneſſe and diſconſolation, in reference to his firſt preſence and communion with the fruits thereof: ſo Satan the great Tempter finding it as it were dark

night

night with the Saint, when *no man can work*, nor ſee his way, he then as a wild beaſt comes out of his den, judging it his time to ſtir and move all his engines of battery on all hands, to adde affliction to the afflicted, and to bear down to the very pit the broken, ſinking-ſpirited Saint, in this night of his ſorrowes and ſufferings, and is encouraged hereunto from the general rule of permiſſion, given unto him by God as the fruit of that *enmity* which God ſaid he would put *between the ſeed of the Woman and the ſeed of the Serpent, to the bruiſing of the Devils head, and the Saints heele*; when therefore the Devill ſees he cannot prevaile by all his temptations and deceits againſt the preparation-work that is uſed by Chriſt to fit this Saint for ſufferings, (as the oile or ointment poured out upon his head, diſpoſing him to conformity with himſelf in his death) but is rejected and caſt off by the Saint, as he was by Chriſt the Head, when he was *led by the Spirit into the wildernesſe to be tempted*; and when by *Peter* he was moved *to ſpare himſelf, in confidence that ſuch things ſhould not befall him*; then this great deſtroyer comes as a down-right enemy, to aſſault the ſuffering Saint from all corners, as he did *Job* in his ſufferings, *ſet before us by the Apoſtle James*, as meet for our conſideration, and as the forerunning type of the *end of the Lord in his death upon the Croſſe*; In which remarkable exerciſe of patience, we may behold the enraged malice of this reſtleſſe ſpirit the Devil at ſuch a time as this; For,

Firſt, he endeavours to ſet God againſt *Job*, upon pretence that *Jobs* godlineſſe was all for the gaine he had from it and by it, and not out of any true love to God or godlineſſe, for its own ſake; and as a means to diſcover the faithfulneſſe, and to trie the integrity of *Jobs* ſpirit herein, the Devil hath leave granted from God to *bruiſe Jobs heele*, or to be the executioner of Gods wrath upon *Job* in all manner of appearances and evidences thereof, as could render it real and credible to fleſh and blood, (either in *Job* himſelf, or in the minds and apprehenſions of his three friends) having for this purpoſe, a permiſſive Commiſſion from God, to ſpoile and deprive *Job* of all gain-

full things to him, as to this world, his life onely excepted.

Secondly, this being obtained, and also put into execution, he doth his utmost to disquiet *Jobs* spirit outwardly, from the sense of this hard usage and dealing thus received from the Lord, to see if he could move him to an impatient, murmuring, mutining heart against God as a severe Master at best, to a faithful servant: or else as an unjust dealer according to Covenant, who promiseth *good dayes to them that do eschew evil and do good*, which *Job* having been most diligent and sincere in, is nevertheless thus rewarded, as to be *numbred amongst* the vilest *transgressors and malefactors* in Gods outward dispensation towards him, and yet put upon it to bear it patiently, as becoming a broken contrite spirit before the Lord; *who as he gives freely the good things he bestowes, so may also take them away againe*, without giving account why.

Thirdly, when this takes not, he incenses his neerest relations against him, imputing the cause of all this wrath to his sincere walking and stedfast cleaving unto God in a singular way from all the rest of the world, representing the sad and suffering state hereby brought upon himself and them, which he might remedy by *letting go his integrity*, and falling into a fawning compliance with the corrupt interest of the times he lived in.

Fourthly, as a backing and seconding of this, he moves his three friends against him, that probably were all the comfortable society he had in the middest of a heathenish and wicked world round about him; and they being professors of the fear and worship of the true and living God, and exceeding strict and exact in their walkings, as appears by all their arguments and endeavours to perswade *Job* (against the faithful witnesse of his own conscience within) that all this is befallen him as a just reward from God, of some secret hypocrisie of heart that is in him, and unfaithfulnesse to God in his walkings, which God hath now found out and punished, and which they

they urge him to acknowledge and give glory to God by repenting and returning from it, that ſo the rod may be removed; hereby diſcovering their great ignorance of Gods deſigne in this manner of chaſtening and afflicting his Saints; which is done by God for a farre other and higher end, then they were aware of, that is to ſay, to traine them up unto the *obedience of faith*, conſiſting in that which God accounts *thankworthy in ſervants to their maſters; when a man for conſcience towards God endures grief, ſuffering wrongfully*, or without giving cauſe for it; *For what glory is it, if when ye be buffeted for your faults, ye take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, becauſe Chriſt alſo thus ſuffered for us, leaving us an example, that we ſhould follow his ſteps, who did no ſinne, neither was guile found in his mouth; who when he was reviled, reviled not againe; when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly.* This kind of obedience was God intending to teach *Job*, who in and with all his former well-doings is taught by God, not only to want the reward of them for the preſent, but to have the contrary reward executed upon him, as the *bruiſing of his heele, for the triall of his patience* under it, and for the practiſing another kind of obedience and ſort of good works, then any worldly profeſſour or baſtard that is not the true ſon would ever bear or endure, *Heb.* 12. and which all that are ſons muſt be trained up in, as *the ſingular thing which is to be done by them*, in obeying Gods will in a way of patience, which ſhall not be found in any that are *enemies to the Croſſe of Chriſt.*

Fifthly and laſtly, Satan improves the reſult of all theſe appearances of wrath from God, perſwaſions and miſtakes of friends and relations, together with the inward ſenſe which by all this is miniſtred to the workings of unſubdued fleſh and blood in him, to make *Job* faile and deſpond in his minde towards God, and to conclude himſelf *amongſt thoſe that are free amongſt the dead, to whom the Lord hath forgotten to be gracious*, ready

ready to cry out, *My God, my God, why hast thou forsaken me?* This is the second maine particular of the fulfilling in us a conformity to Christ in his death, by Satans *bruising of the heele* in this manner, represented in the example of *Job*.

The third is, in respect of the workings of unsubdued flesh and blood abiding and remaining in a Saint, as the body of sin and death he carries about with him, whether from the corrupt or pure old *Adam* set up in him; both which are equally to feele the weight of the crosse of Christ, unto which they are to be nailed, to the causing of all enmity and sin to cease out of them, and be for ever abolished and taken away. For which purpose, that is to be taken from them, and offered up in sacrifice without spot unto God, which the natural man in whatever capacity he is, whether at his best or at his worst, hath no minde to part with upon any termes; and therefore doth resist and oppose, as long as his ability serves, or until a perfect disability and weakneſſe be brought upon him, rendering it impossible for him to hold out or keep any longer the selfish power *to do his own will, to speak his own words, to think his own thoughts, to finde his own desire*, or exercise his own lust, either unto good or evil, as living upon his natural root; which exercise of free will is essential unto mans natural constitution or first make, as hath been shewed, in an arbitrary and independant course of motion and action, conferred upon him by his participation of Gods first image or the Ministery to him of Gods first appearance single; And which (so long as that Ministery lasts, as its husband or object of converse) is kept up in man, as a principle of acting by his own free choice and dispoſal of himself in the use of fit means allowed him by God, to induce and perswade him to the good God requires of him. This power in the natural man thus to act and live, is his joy and delight, the desire and lust of his soul; and this is revived and strengthened by the Law or the Ministery of Christ in the perfection of the first Covenant, which man makes use of to the emboldening and hardening of himself in a way of natural good works

and

and well-doing, pretending to keep up his natural luſt and deſire, in the life, exerciſe and power thereof (as *Saul did the beſt of the goods of the Amalekites, and their King*) for Sacrifice to God. And therefore the natural man in the Saint, in all the powers and faculties thereof, ſtands it out long againſt the workings of faith in him, and fights hard upon this principle of ſelf-preſervation; deriding with the brothers of *Joſeph*, that dreamer which the New-Covenant-Faith in the life, language and obedience thereof appears to be to the judgement of fleſh and blood, when it perſwades us to become weak with Chriſt, to ſuffer our ſelves to be diſarmed and deſpoyled of this firſt power and the free exerciſe thereof upon its ſingle natural root, as keeping up a *covetouſneſſe in us that is Idolatry and the root of all evill*; and does aſſure us that *Gods ſtrength ſhall be made perfect in us through this weakneſſe*, ſo as we may rejoyce and *glory in ſuch infirmities*, through which the ſtrength of Chriſt ſhall come to be ever reſting on us, whereby at laſt we ſhall be made to *take pleaſure in theſe infirmities, reproaches, neceſſities, perſecutions and diſtreſſes for Chriſts ſake, which at firſt are grievous*; but in concluſion we find by experience, that *when we in our ſelves are thus moſt weak, then are we in the Spirit of Chriſt made moſt ſtrong.*

In this weakneſſe then, which is brought upon the naturall man of the Saint, in which he is made to *bear about in his body, the marks of the dying of the Lord Jeſus*, (conſiſting *in infirmities, reproaches, neceſſities, perſecutions and diſtreſſes* inward and outward) doth the *death of Chriſt work in the fleſh of every Saint*, untill it be fully crucified, brought downe into the grave, and formed into one dead body with Chriſts natural man; for ever diſenabled and weakened from acting this ſelfiſh power, or exerciſing this natural luſt or deſire, though in a way of natural or legal good workings ſingly conſidered; but to have them brought to their lawful reſt in the grave of Chriſt, as a Sabbath-keeping there, *their reaſonable ſervice and ſacrifice acceptable unto God by Jeſus*

Christ. Whence it comes to passe, that *we no longer live, but Christ lives in us*, and in and through this weakneſſe brought upon us by the Croſſe, quickens us to a more excellent way of working with God and for God, then ever we were acquainted with before, to the *fulfilling and eſtabliſhing the righteouſneſſe required by the Law*, to the higheſt; ſo that againſt theſe weakened Saints, and poor, broken-ſpirited children of God *there is no Law*; but the *death of Christ that thus works in them*, doth *condemne ſinne in the fleſh*, and never leave till it quite aboliſh it there, and bring in the everlaſting righteouſneſſe of God in the roome of that *righteouſneſſe of man* which was but as *a morning dew*; Thus *we come to bear about in our body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our mortal or crucified fleſh*; which work of mortification is unto the old *Adam* moſt bitter and grievous, it being that which *bruiſes him and puts him to grief*, beyond all that can be imagined, and which therefore he fights againſt and reſiſts to the laſt drop of blood, till he can no longer ſtand upon his feet, but doth fall down amongſt the ſlaine in the blood of Chriſt, whoſe reſt is bleſſed, thus *dying with or in the Lord, and his works follow him.* This is the third particular wherein our conformity to Chriſts death doth conſiſt.

The fourth and laſt does reſpect the workings of faith, as they maintaine the good part of this fight in the Saints, and gaine the *victory over the world*, and the fleſhly ſeed and principles in them. In the managing of which, faith doth at firſt (whileſt the *ſpiritual ſenſes* are not come into uſe nor ſtrength) undergo many a ſore brunt, and is hard put to it by the workings of unſubdued fleſh and blood in them, as in the renewed principles thereof they abide in their vigour and flouriſhing of youth, under the firſt Covenant, having (through the power of the Law and life of Chriſts fleſhly perfection brought forth in them,) overcome the wicked one, and by the *knowledge of Jeſus Chriſt after the fleſh, cleane eſcaped the pollutions of the world* reſpecting the *filth of the fleſh*; in the confidence and ſtrength whereof theſe young

young ones in the experiences of the Goſpel, think nothing too hard for them to break through, and get the maſtery of; and therefore deſpiſe the workings of faith, and ſeed of the promiſe, as a barren deſolate widowhood, in compariſon of their flouriſhing youth, and would be putting in for the inheritance, as obteined by the perfection of the Law and Chriſts firſt appearance, eſteeming that to be the Kingdome that is to abide and continue, the holy City whoſe Tabernacle muſt never be taken down. But againſt all theſe fierce encounters from pure fleſh and blood in the Saint (armed with conqueſts over the wicked one, and many fruitful evidences of Chriſts preſence and communion, as a Bridegroome and Husband according to the fleſh) faith armes the ſoul, *putting on it the whole armour of light*, and evidencing to it things unſeene, the *hidden Manna, the new name, the Jeruſalem that is above, that which neither eye hath ſeene, nor eare heard, nor hath entred into the natural mans heart* and conception; with which it puts forward and advances, bringing in that which is *enduring ſubſtance, an inheritance undefiled, and which fades not away*, in oppoſition to a failing, decaying, corruptible Crowne and Reſt, which fleſh and blood glories in. And in this more excellent way of worſhipping and ſerving God, it comes forth and gains ground in the heart, to the ſtopping the high careere that fleſh and blood was in before, to the utter ſilencing it at laſt, and *caſting down its lofty imaginations, and every high thing that exalts it ſelf againſt the knowledge of God, bringing into captivity every thought to the obedience of Chriſt.* Through this powerful operation of faith, the youth of fleſh and blood in the Saint is weakened, and grey heirs now begin to appear here and there upon him in this his captivity to the obedience of faith, which ſtate is very honourable, and is the qualification that renders Saints the true *Elders* in the Church of God, who being old men in Chriſtian experiences, ought to be in *great eſteeme* for the uſe and advantage they are of, and the great benefit they may bring to true Church-fellowſhip and Chriſtian Societie, how deſpicable ſoever this

frame of ſpirit be in the eyes of the worldly Church and of the youthful viſible Churches of Saints, flouriſhing with *their fair ſhewes in the fleſh*, whereby they are *puffed up and have life working in them*, *whileſt death works in Paul the aged* and ſuch Elders in ſpiritual growth, that walk as he walked; yea, theſe are full and rich, and would be *reigning as Kings*, in a fleſhly viſibility and worldly glory without the true crucified Saint, that in the meane time is made *a ſpectacle to men and Angels, and judged as the filth of the world, and as the off-ſcouring of all things*, unto whom nevertheleſſe Chriſt ſpeaks after this manner, *Eſay 26. 19. Thy dead men ſhall live, with my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt.*

This is the laſt particular of our conformity to Chriſts death. And now by what hath beene ſaid in theſe four particulars, as the reſult riſing out of them all, our eye may receive enlightning (if God pleaſe) in this great and glorious myſtery of Chriſts death, and the effect it hath upon us, when it conformes us unto its own likeneſſe and ſimilitude. For we ſee it doth not annihilate the firſt *Adam* or natural man in us; but it ſpoils and diſrobes him of the power in effect, to ſin againſt God; which he upon ſpecious pretences would faine keep for ſacrifice in *bodily exerciſe, though of little value*, a power *to do his own will*, and to be at his owne diſpoſal, in the ſtrength of grace received; bearing oile in his Lamp, but not in his veſſel. In the exerciſe of which power man is perfectly weakened and diſabled by the Croſſe: Firſt, through Chriſts withdrawing the food and nouriſhment of it in him. Secondly, through Satans bruiſing and breaking down his ſtout-heartedneſſe, as an executioner of Gods wrath upon him, in bereaving him of worldly comforts; which God ſanctifies to a laying low of mans ſpirit under this rod of God, though applied by Satan and his inſtruments. Thirdly, through the victory and conqueſt of faith, which never leaves till it captivate all the powers and faculties of the natural man, and bring them into *obedience and ſubjection unto Chriſt, to live unto him that is riſen from the dead, and ſo to bring forth fruit.*

fruit unto God in newneſſe of ſpirit and of life, made at laſt to take faith in the principles and operations of it for its Lord and beſt friend, and therein to obſerve the Law of God given on that behalf, that the *elder ſhould ſerve the younger*; that the firſt *Adam* ſhould ſerve the laſt *Adam*; *Eſau* ſhould ſerve *Jacob*, or the naturall powers and faculties of the Saints mind ſhould ſerve the heavenly birth and ſpiritual ſenſes thereof, (that the righteouſneſſe of the Law may be performed in the Spirit of faith) by being made one ſpirit with Chriſt in the glory of his reſurrection from the dead; *the life whereof doth not yet fully appear*, but *ſhall do*, when he ſhall be ſeene in that admirable glory, and *bring his Saints with him* in the ſame *likeneſſe, that they may ſee him as he is*, as his aſſociates and *coheirs of the ſame incorruptible inheritance*; having hereby the uſe of heavenly faculties and powers given unto them, whereby *Chriſt will be admired in all thoſe that do beleeve*, and they are admitted *to enter within the veile*, and are made capable to *converſe with God in his own ſimilitude, apparently, face to face, as friend converſes with friend*, (*which no man*, as a natural man, in his beſt capacity, *did ever ſee nor can ſee*) and ſo the true Saints are made ſuch excellent *ſeers* and contemplators of God, thus influenced, and over-ruled in all the powers and faculties of their ſubdued natural man, as faſhions them to *do the will of God in earth*, or their earthly natural man thus taught obedience, as they ſee *it done*, and as they are the doers of it *in heaven*, or in their ſpiritual and heavenly part; and have *oile in their veſſels as well as in their lamps*: In which heavenly frame of ſpirit they are beheld by the Prophet *Iſaiah* in the 54 *chapter* before mentioned, when he ſaith, *All thy children ſhall be taught of the Lord, and great ſhall their peace be; In righteouſneſſe ſhalt thou be eſtabliſhed, thou ſhalt be farre from oppreſſion, for thou ſhalt not fear, and from terrour, it ſhall not come near thee; when thou art made thus to dwell on high, and art ſeated upon this munition of rocks; behold, they that ſhall gather together againſt thee, ſhall not do it by me, but whoever ſhall gather together againſt thee, ſhall*

fall for thy sake; no weapon that is formed against thee shall prosper, and every tongue that shall rise in judgement against thee, thou shalt condemne; this is the heritage of the servants of the Lord, and their righteousnesse is of me, saith the Lord. And let me say thus much upon this occasion, in one word, to the youthful, visible and flourishing Saints of these our dayes, who with great earnestnesse and zeale are trimming their Lamps with oile to go out to meet the Bridegroome, in expectation of the fleshly glory of Christs Kingdome, to the keeping up of *Absalon* against the true *David* in Spirit; of my Lord *Esau*, against the true *Jacob*; or of *Isaac* in the flesh against *Isaac* crucified and offered up in sacrifice to God, to be received againe in spirit, in the life from the dead. They are not yet under those promises before mentioned, by reason whereof those that gather together against them, may prevaile over them, and the weapons formed against them may prosper, *till the power of the holy people be scattered, and none shut up or left.* Whereas if the Lord take down and bruise the youthful spirit that is in them, and cause them with *David*, when they have tried the armour of man, to put it off againe to go forth in this *armour of God*, which makes the Saint strongest when he is weakest, our *Goliah shall be slaine, that defies the Hosts of the living God, and great salvation shall be wrought for Gods people, when they* shall be little more then *standers by the Lord of the whole earth*, and lookers on.

By this time we come to see wherein our *conformity to Christ in his death* consists; the place whereof is found under the third administration of the Kingdome of Christ, which in the three branches thereof, we have endeavoured to describe in the preceding chapters.

The first of which may be compared to the Moone that rules the night, as the weaker and fainter light of Christs first appearance, the representation whereof is given by the single Ministery of Angels, as the supreme Lords and Rulers under Christ, of the natural and first world, by the first Covenant,

venant, considered meerly as the Law of nature, receiving its renewal in the blood of Christ.

The second is likened by the Scripture unto the Sunne which shadowes forth the vigorous light and glory of Christs first appearance, as it is ministred singly, in and by the first Covenant, considered as the Law and perfection of his flesh; in the principles and life whereof the *sonnes and servants are not differenced* one from another, but both *walk to the house of God as friends, the sonnes of God* as well as the *sonnes of perdition, those that are borne after the flesh as well as those that are borne after the Spirit, until the manifestation of the sonnes of God* be brought forth.

The third and last is described, *Isaiah* 60. 20, *&c.* by the *Sunne that shall no more go downe, and the Moone that shall not withdraw her light, for as much as the Lord himselfe shall be their everlasting light, and the dayes of their mourning shall be ended.* When the *light of the Sunne shall be sevenfold*, Isaiah 30. 26. in Christs second appearance, to what it was in the first, under which light the *sonnes, that are Lords of all*, begin to be *distinguished* from the state of *servants*, by the pangs of the *new birth*, that through the power of faith are wrought, leading them into *fellowship with Christ in his death*; lively described, *Rev.* 12. 1, *&c.* as the *great wonder that appeared in heaven*, the Church or spiritual seed, under the type of *a Woman cloathed with the Sunne*, signifying the glory of their fleshly man, in communion with Christ by the first Covenant, *having the Moone under her feet*, as one that is farre exalted above the morality and civility of the heathenish state, *and upon her head a Crowne of twelve Starres*, to signifie her conformity of state with the Disciples, *when Christ as their fleshly Bridegroome was about to leave them*, John 16. This woman is taken notice of as being *with childe, travelling in birth, and pained to be delivered*, in opposition to which birth, there *appeared the great red Dragon, the Devil and his Angels*

gels mustering up all their forces against the powerful workings of faith towards this birth, *ready to devoure the childe as soone as it should be borne*, ver. 4. but, (as hath beene shewed), This woman does notwithstanding *bring forth a man-childe that is to rule the Nations, even the divine birth of faith, which is caught up to God and to his throne*, whilest the *Woman*, or natural man in the Saint, *flies into the Wilderneſſe, and is there fed and nouriſhed*, under all the oppoſition of Satans malice and rage againſt her, till ſhe obtaine with her ſeed, a perfect conqueſt over the old Dragon and all his adherents.

CHAP.

CHAP. XIX.

Giving a general view of the Counter-workings of Satan to the government of Chriſt, in all the forementioned adminiſtrations thereof.

WE are now come to the next general head propounded, *viz.* to lay open the work of the Devil, or old Serpent, as *he with his Angels fights againſt Michael and his Angels*, from the beginning of the world to the ending thereof, to withdraw and ſeduce the ſonnes and daughters of *Adam*, from ſubjecting themſelves unto Chriſt, under any of the adminiſtrations of his government in the conſciences of men; and to fix them in rebellion and enmity againſt Chriſt, by the abuſe of all his patience, and what ever means have beene uſed by him, to the contrary.

For the Devll, knowing very well, that what ever kind of union or marriage-band is contracted and renewed betweene Chriſt and any ſoul, under the firſt Covenant, whether diſpenſed, as the Law of nature or of Circumciſion, there is place and roome left for him, by ſome means or other, to beguile them afreſh, and by his *ſubtilty to corrupt their minds, from the ſimplicity that is in Chriſt, as he did Eve at the firſt.* He therefore makes it his buſineſſe, to work the ſubjects of Chriſt, from under both theſe diſpenſations, and to diſſolve (as much as in him lies) all obligations and intercourſe betweene Chriſt and them, in order thereby to prepare them to receive his ſerpentine ſeed, as he is that ſtrange Spirit or adulterous competitor with Chriſt in his bed, *that ſits in the Temple of God, as God, ſhewing himſelf to be God, and exalting himſelf above all*

that is called God. This birth of ſpiritual uncleaneſſe he therefore endeavours by all wayes and means to propagate in oppoſition to the birth of Chriſt, in his heavenly appearance, through which he fixes the ſoul in an implacable and unchangeable enmity thereunto, cauſing a root of gall and bitterneſſe yea, a ſpirit of falſhood and murder, to ſpring up againſt all growing and encreaſing light, that witneſſes an excellency ſurpaſſing the purity of nature or glory of fleſh; as watching over the *birth of ſuch a man-child to deſtroy it, ſo ſoone as it appears.* In which actings of his, he diſtinguiſhes himſelf into two ſorts of Kingdomes and Rules in the conſciences of his ſubjects, repreſented under the two beaſts, *Rev.* 13. which he maintains and upholds, in oppoſition to the Rule and Kingdome of Chriſt, gaining as many as poſſibly he can from Chriſt, in order to make his oppoſition the more univerſal and formidable, to hinder and keep out the approaching glory and power of his ſecond coming: which that he may the better accompliſh, he puts himſelf into all formes, from the loweſt to the higheſt, from the moſt fleſhly and outward, to the moſt Angelical and inward, that the natural man, as ſuch, is capable of, to gaine thereby Proſelytes to himſelf in all ages. And whom he cannot hinder from joyning with Chriſt at all, he thus labours to procure their defection and apoſtaſie from him, *after they have known the way of righteouſneſſe, taſted the good word of God*, and beene ſo farre *enlightned, as after which, when they fall away, it is impoſſible to renew them againe unto repentance.*

Thus the worldly and natural ſpirit of man corrupted, and prevailed over by Satan, is brought under his dominion, and becomes his ſubject in a twofold capacity, in both which men are made the *throne and ſeat of the great Dragon*, and are impowred by him to carry on in the world, two differing adminiſtrations of his Rule and Government, both centring in one common intereſt of ſelf, and making up one worldly *Babel* or City of confuſion; wherein is *the ſtrife of tongues*; the nature of which we ſhall firſt treat of in general, before

we

we come to the particular unfolding thereof in the following chapters.

The way used by the Devil, to bring these his designes about, is, by gratifying the natural desires and lusts of men, with baits suited and calculated by him unto that frame of spirit and dispensation of light, which he findes them under, as they have in lesser or greater measures and degrees beene made partakers by Christ of a renewall and restauration of pure natural life by vertue of his blood; all his aime being to make them sin wilfully against the reconciliation or atonement, freely made for them, offered to them, and received by them, as a fruit of Christs sacrifice and death.

For the Devill, well knowing, that the proceedings of Christ through the Gospel, in judging and condemning men, will be according to what they have and know, and not according to what they have not and know not; so as, *those that are without Law shall perish without Law, and those that are under the Law, shall be judged by the Law*; and where there is no law made known, the disobedience to such unknown Law shall not be imputed; as it is written: *Where there is no Law, there is no transgression:* hence is it, that in his temptations and assaults, with which he approaches men that are subjects unto Christ, under his first dispensation or the birth of natural light by him renewed and wrought out in their consciences, he does endeavour, either to make them reject, scorne, and withstand that work of the Law in their hearts, so as in their operations, to preferre and adhere to the unrighteousnesse and uncleanness of the flesh, before that righteousnesse and holinesse that Christ requires of them; or else so to over-value, trust and rest in their personal fleshly purity and holinesse, (unto which they may and do oft attaine, under that first administration of Christ) as to become fixed opposers and resisters of the higher discoveries of Christ, that are yet behind, and were to have beene made knowne unto them, if through this insobriety and impatience of spirit, they had not justly deprived and rendered themselves unworthy thereof.

Now this ſort of ſinners and corrupted conſciences, when thus againe returned into a voluntary ſubjection unto Satans Kingdome and Rule, (being ſuch who have ſinn'd againſt and *denied the Lord that bought them*) are *treaſuring up wrath againſt the day of wrath, and the revelation of the righteous judgement of God*, who, though they *ſhall not be judged, for what they had not and knew not*, as to the righteouſneſſe which they themſelves were to have found in Chriſts perſon for their juſtification in the ſight of God, (as ſhall thoſe that are under the ſecond diſpenſation, unto whom Chriſt in this ſenſe is revealed); yet they do juſtly fall under the ſin of unbelief, as well as the other, bringing down the guilt of Chriſts blood upon their ſouls, through the unlawful uſe they make of their preſent attainments and perſonal righteouſneſſe, in which they harden themſelves to the oppoſing and keeping off the manifeſtation of Chriſts own righteouſneſſe unto them, ſo much as in the *knowledge of him according to the fleſh.*

The ſecond ſort of Chriſts ſubjects, which the Devil applies himſelf to, and attempts the gaining over unto his uſe and ſervice, for the encreaſe of his Dominion in oppoſition to Chriſts, are *thoſe of the Circumciſion, children of the firſt Covenant*, who are the ſubjects wherein Chriſt ſets up and maintaines his Rule and Dominion by the Law, *the holy Commandment delivered to them, in the knowledge of him according to the fleſh*; into whoſe hearts he comes, as that *ſtronger man, to the diſpoſſeſſing of Satan, and caſting of him out as an uncleane ſpirit*, who till then had beene prevailing over their minds to *runne into all exceſſe of riot* in the groſſe uncleanneſſes of the fleſh, whom now Chriſt reſtrains, by binding him up, and in the roome thereof, bringing forth the fruits of his own indwelling preſence in them, to the *cleanſing, ſweeping and adorning of his houſe* and Temple, wherein he comes to live with them under the firſt Covenant.

Satan perceiving how deſperate his game is like to prove by this work of Chriſt, if he ſhould in down-right termes attempt to bring ſuch as theſe back againe, into *the bondage*

of,

of corruption, is willing for a while very much to decline that way, chuſing rather to endeavour a returne into theſe cleanſed, enlightened hearts, in the *forme and appearance of an Angel of light*, that he may *work death in them, by that which is good, ſeducing and beguiling them with ſubtilty, as he did Eve*; by making their very conformity to the Law, and the upholding thereof in power and credit in the conſcience, to be not only the means of his *re-entry with ſeven ſpirits worſe then before*, but, to ſerve as a *ſtrong-hold* to reſiſt and beat off Chriſt, in his approaches unto the ſoul, in the glory of his ſecond appearance, by fixing it in a hardneſſe and implacable reſiſtance, againſt the dawnings of that day and *brightneſſe of his coming*.

In this poſture is the Devil able to *ſeat himſelf in the very Temple of God, as God, ſhewing himſelf to be God; whoſe coming into the heart is with power, with ſignes, lying wonders, and all deceivableneſſe of unrighteouſneſſe, in all that periſh and take pleaſure in this kind of unrighteouſneſſe, and hatred of the truth*.

By this means, ſin comes forth in the myſterious workings thereof, which lies dead amongſt thoſe under the firſt diſpenſation (as it is written; *without the Law ſinne is dead*) taking its revival, as to this kind of its operation by *occaſion of the coming of the Commandment*, in power and prevalency, in reſpect whereof, it is ſaid, *The ſtrength of ſinne is the Law*: which ſtrength being wanting in thoſe that are without Law, is the reaſon, that ſinne thus conſidered, remains in them as dead: without motion or activity. For untill the ſoul, by the ruling power of the Law, be brought into a kind of ſecurity (in its own apprehenſion) from all prevailing danger of fleſhly impurity and uncleanneſſe, this kind of ſinning ſprings not up in its force and vigour, *working death by that which is* undeniably *good, through which it becomes exceeding ſinful*. In this ſecurity the heart of man is the more eaſily nouriſhed up, from the experience it hath of converſe with Chriſt in his own immediate perſonal appearance; as thoſe, *Luke* 13. 25, 26. who

upon this ground maintaine their confidence for acceptance with Christ, saying, *Lord, Lord, open unto us, for we have eate and drunk in thy presence, and thou hast taught in our streets*; finding themselves *planted into him, as branches in the Vine or good Olive-tree*, and so rendered righteous in the righteousnesse of their head and root; which knowledge and experience, those under the first dispensation are *strangers unto, being aliens from this Common-wealth of Israel*. Of this number are they, who after much enlightning, *fall away, and draw back unto perdition*, Heb. 6. and *chap.* 10. with *Demas, Hymeneus, and Philetus, making shipwrack, both of faith, and a good conscience*.

In these kind of Seducements, the Devil hath beene long versed, who began this practice upon *Adam* in his natural righteousnesse and purity, experiencing in his case, all that resistance that *man in honour or at his best estate*, standing but upon the root of his natural perfection, does signifie or amount unto, for the keeping out of sin, or the hindering it a second time from re-entry and revival, to the making of men sin over the same sin againe, *after the similitude of Adams transgression*. Thus the old Serpent through this deceit is able to slay man againe, and work death in him, as fast as natural righteousnesse and holinesse renewed and revived, does give him matter to work upon this way.

This *mystery of iniquity* is undiscernable at first, in the consciences of those, where it works; who judge it to be their duty and obedience to the Law, which they are performing, whilst in their very righteous and holy operation, they are made to serve a contrary interest unto Christs, by *going about to establish their own righteousnesse, not submitting to the righteousnesse of God*: and so prove deceived and seduced through an *unskilfulnesse of discerning in that which is good*, to the despising and refusal of that which is a more excellent and *enduring substance*, for the fading glory of flesh, and the *morning dew of natural righteousnesse*; wanting that wisdome which teaches to distinguish betweene the lawful and unlawful use, that

that is to be made of the Law, and the *eating and drinking of the body and blood of Christ, worthily or unworthily.*

Behold then the evil desire and lust that may and doth spring up in mans pure, holy and righteous nature, as by being under the dominion of the Law, and living in subjection and conformity thereunto, he is striving to *separate them whom God has joyned together* in Christs second appearance, and to uphold competition and opposition betweene those that should *dwell together as brethren in unity, in the communion of the holy Ghost:* which counsel of God carries much contrariety in it, to mans natural desire and lust, which would faine get away with Gods first word, *the word of the beginning,* Heb. 6. 1. wherewith God at first visits man, refusing to stay to the end, and to hear and obey the second word, which God is pleased to have with him (whereby he finishes and compleats his first operations in him, *declaring to him, his whole counsel*) whereunto the first dispensation is appointed only as a fore-runner, and therefore must needs be short as to that, which is the work of the second, being no otherwise intended from the beginning, but as a *messenger or preparer of the way.*

Hence we may see what it is *Paul* means, *Rom.* 7. and *ch.* 8. when he acknowledges that *the Law through the weakneſse of the flesh,* though it have nothing in it which causes or is the author of sin; yet it hath that in it, which *sinne takes occasion by,* to set up it self anew, and blossome forth againe in mans nature when renewed and restored to a conformity with *the Law which is spiritual, holy, righteous and good:* for *lust is capable to conceive* in *Adams* posterity thus renewed and set up afresh, as well as it did in himself at first: and *lust when it hath thus conceived brings forth sinne,* or an *envying* and contesting against the glory of Christs second appearance, *which sin being perfected,* or come to its fixing of the mind in an unchangeable and implacable enmity thereunto, *brings forth death,* even that death which is spiritual and *eternal;* so, *Rom.* 8. such a *carnal mind as this, is called death,* as it stands in such an enmity to the spiritual mind, that *it is neither subject to that Law of God, which is the Law of the Crosse and Spirit of life, nor indeed can be.* Thus

Thus (ſaith the Apoſtle) *by the coming of the Commandment, ſin revived, and I died, and what was ordained for life, I found unto me, to be unto death*; ſin getting into its vigour and ſtrength thereby; aſſuring the ſoul, that it is here out of all danger, being begotten againe into *Gods own likeneſſe, wherein man was at firſt created*, and having the viſible characters thereof, ſhining forth in it; *written, not with inke, and on tables of ſtone, but with the Spirit of the living God, and on the fleſhly tables of the heart*; ſhewing it ſelf a right change, and a real heart-work, above and beyond all that is accounted civility and morality, and above all notion and ſpirituality that is but head-work and fancy.

What is now to be done, ſayes the Tempter, to this ſort of men, but to perſwade them to reſt here and *praiſe and bleſſe Gods Word*, that by this firſt viſit and beginning, hath made ſo beautiful & glorious a change in their hearts & nature, as this is, wherof the experiences are ſo lively and refreſhing? (eſpecially when reflection is made upon what they are changed from, when brought to this, and the way and means of attaining it) which hath alſo the approbation and praiſe of viſible Churches and Saints, and of the beſt men ſo judged by mans day, which makes them ſay, *Let us tabernacle here, with Moſes and Elias*, eſpecially, if we be upon the Mount, and brought thither by Chriſt himſelf, *transfiguring himſelf there before us*. In this earthly building of the renewed natural man let us fix, and reſiſt all dawnings and approachings of any higher or better ſtate; *Let* this our *Iſhmael live*, was once the voice of *Abraham* himſelf, that afterwards was perſwaded *to offer up his Iſaac*, that was but according to the fleſh.

If we be prevailed with, to fix here, and *live after the fleſh, we ſhall die*, Rom. 8. 13. or enter and abide in thoſe wayes of death, which make us *enemies to the Croſſe of Chriſt*, and cauſe him in the end to *ſwear, we ſhall never enter into his Reſt*. As man therefore in the purity and holineſſe of his natural will, may be *uſing the Law of God lawfully* (as we have ſhewed) ſo alſo he may exerciſe himſelf in his own holy and righteous operations of mind and nature, in ſuch manner, as may be quite con-

contrary to the mind of God, and the true end of ſuch conformity wrought in him unto the Law: experiencing by this means, the evil that is incident unto a pure and uncorrupt ſtate of being; and that *luſt that is to be known only by the coming of the Law.* Which evil deſire or luſt of man, in this ſtate, is a *covetouſneſſe which ſets up idolatry* in the higheſt ſtreine, endeavouring to oppoſe Chriſt in the Spirit, by Chriſt in the fleſh; by exalting the glory of his firſt appearance, above that of the ſecond.

Sin in this ſenſe, hath for the Mother and Nurſe of it, mans natural righteouſneſſe, wherein he is apt *to glory and be puffed up* without cauſe, contrary to the true meaning of the Law, which requires him indeed, to cheriſh and maintaine the natural righteouſneſſe and holineſſe, therein and thereby miniſtred, (whether conſidered, as it ſhines forth in the fleſh of Chriſt, or in their own hearts and conſciences, in oppoſition to that which is the filth of the fleſh, or to the reſting in our own perſonal morality and vertue, before the Law came to us:) but authorizes him not or warrants him, to oppoſe herewith the Croſſe of Chriſt, and the *excellency of the knowledge of him crucified*, or to reſiſt, upon pretence of keeping that up, the coming in of the better and *more excellent glory.*

When once therefore ſuch a frame of ſpirit, as a *root of gall and bitterneſſe is ſpringing up in men, and that wilfully* againſt manifeſt conviction and long conteſtation and patience on Gods part, to bring them to another mind: at laſt they are brought by ſad experience *to find, that in their fleſh dwells no good thing*, but ſuch as will be leaking out of this fleſhly building of the firſt *Adam* at its beſt (if reſted in) and ſubject to corrupt: So that *whilſt with the mind, they ſerve the Law of God, with the fleſh they ſerve the Law of ſin*: finding ſin ſo farre from being perfectly overcome and ſubdued, (as once they ſuppoſed) that by degrees, it returnes upon them with greater force, then ever; making them *miſerable men*, as abandoned and left to its inroad and violence, without any

poſſibility of being delivered from this death and wrath, that comes upon ſuch wilful ſinning: in which caſe *there remains to them no more ſacrifice for ſinne, but an expectation of fiery wrath.*

Howbeit, to repair this loſſe unto them, whilſt they have their abode in this world; the Devil lets them have, as their reward, the praiſe of one another, and enables them to carry the world clear before them, to the oppreſſing and trampling down the righteous and ſpiritual ſeed, *wringing out waters of a full cup to them.*

Theſe are they, who proſper in the world, and encreaſe in riches, who have no bands in their death, but their ſtrength is firme: who are in no trouble, nor are plagued like other men: but have their eyes ſtanding out with fatneſſe, enjoying more then their hearts can wiſh. They ſet their mouths againſt the heavens, and their tongue walks through all the earth, under the univerſal Dominion and Rule, which Satan (as *God of the world*) hath, from one end of the earth unto the other.

This great City or univerſal worldly ſpirit and rule under Satan, *ſits as Queene alone, and knows no ſorrow, but with her fornications and ſorceries bewitches the world and the inhabitants thereof*; exerciſing her univerſal Rule and Dominion over them, under various formes and adminiſtrations of government, *till he come, whoſe right it is, and caſt downe theſe Thrones before him, receiving to himſelf Dominion, Glory, and a Kingdome, that all people, Nations, and Languages ſhould ſerve him, in a Kingdome that is never to be deſtroyed.*

The principal means which God uſes to bring in his Kingdome, and oppoſe theſe Counter-workings of Satan, is, his ſetting up in the perſon of Chriſt, a bruiſed, broken crucified man (that *humbled himſelf to the death of the Croſſe, ſuffering without the gates of Jeruſalem*) as the *mighty power of God*, by which, to *deſtroy the power of the Devil, and bring to nought the wiſdome of the wiſe, and the underſtanding*

ing of the prudent: as thoſe *fooliſh and weak things of God*, in mans eye, *which he hath choſen to confound the great and mighty things of the world*: and as thoſe *baſe and deſpiſed things, that are not, which he hath choſen to confound the things that are* faireſt in ſhew and appearance. *Which weapons of Chriſts warfare though mighty through God*, yet being deſpicable and weak in the eye of Satan and to the diſcerning and judgement of men, they are thereby the more harden'd and encouraged to conteſt it out with Chriſt, till at laſt they come to be *trampled under his feet, like mire in the ſtreets.*

CHAP. XX.

Concerning death to ſinne and life to righteouſneſſe, conſidered as well in the diſtinct Branches and Parts thereof as in its full extent and comprehenſiveneſſe; together with the diſcovery thereby, of that which is counterfeit, hypocritical, or otherwiſe defective.

THe ſumme of what we have beene Treating of, in the preceding Chapters that concerne the Work and Rule of Chriſt whether in the Natural, Legal, or ſavingly beleeving Conſcience, as alſo the Saints *conformity with Chriſt in his death*, (the diſcovery wherof, this chapter had immediately and more orderly ſucceeded, but that I was unexpectedly prevented in it, by the Preſſe,) may very well be reduced unto the two generall termes of Mortification and Vivification, or of our *dying unto ſin, and living unto righteouſneſſe*, Rom. 6. and this according to the kind and meaſure of Grace received, whether common or ſpecial, temporary or everlaſting. For in what ever conſcience Chriſt works and gains ſo farre reception as to be hearkened unto and obeyed, in the Voice or Miniſtery he holds forth himſelf by, whether upon the termes of the firſt or ſecond Covenant, the neceſſary conſequent thereof, is, a departing from ſin and an *eſchewing of evil*; as ſaith the Scripture, *Rom. 6. 16. Know ye not that to whom ye yeeld your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſinne unto death, or of obedience unto righteouſneſſe?* ſo as the ſervice and

and obedience ye yeeld unto the one, frees and delivers you from the ſubjection ye were held in, unto the other? *For thoſe that are ſervants of ſinne, are free from righteouſneſſe, or dead to it*; as on the contrary, *thoſe that are ſervants unto righteouſneſſe, obeying from the heart* the teachings of Chriſt in any of his Three-fold diſpenſations before mentioned, *are free from ſinne, and become dead unto it*, according to the Law they are under, or the manner of the working thereof, in ſeveral meaſures and degrees, experienced in any ſuch conſcience.

Now that which we are to underſtand by righteouſneſſe, (whoſe ſervants we ought to be, and whereunto we are to yeeld our ſubjection) is, the Image of God, formed and ſet up in the ſecond *Adam*, or Perſon of the Mediator, propounding it ſelf to be received and entertained by man ſince the Fall, upon the foundation of a new entercourſe and converſe betweene God and Men, *which he hath obtained freely through his owne blood, ſhed as a ranſome for all, whereby alſo the natural conſcience is purged from dead works*, and fitted againe for the ſervice of the living God.

This Image of God (conſiſting in righteouſneſſe and true holineſſe) hath power (as it lives and dwells in Chriſt) to diſpence and give the communication of it ſelf in part or in whole, according to the nature of the Miniſtery and the manner of adminiſtration by which it is conveighed into the heart and conſcience; So as if this Image of God be but as the Word and Voice of God in the mouth only of ſervants whether Angels or Men, unaccompanied with the perſonal preſence of the Sonne himſelf, it hath one kind of operation and effect, intimated, *Eſay* 40. 3, 4, 5. by that *Voice of the Lord*, or Word of God in the mouth of ſervants only, *Crying in the Wilderneſſe*-condition of mans corrupt nature and degenerate ſtate, (as he is *dead in treſpaſſes and ſinnes*) *Prepare ye the way of the Lord, make ſtreight in the deſert a high way for our God, and the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together*; declaring herein, this preparatory diſpenſation which tends and leads unto Chriſt in his firſt appearance, as he is *God manifeſted*

in

in flesh, in which respect it is, that *all flesh can see him together*; for as to his second appearance, *he dwells in that light and immortality which no flesh can approach unto, which no man hath seen or can see*, as he is a meer natural man. This forerunning Ministery unto Christ we may also take notice of, *Luke* 10.1. *After these things the Lord appointed other seventy, and sent them two by two, before his face into every City and place whither he himself would come*: saying unto them, *v.* 16, 17. *He that heareth you, heareth me, and he that despiseth you, despiseth me. and he that despiseth me, despiseth him that sent me*; *and the seventy returned with joy, saying, Lord, even the Devils or uncleane Spirits are subject unto us through thy Name*; that is to say, that sort of Devils that dwell and act in hearts *unswept and ungarnished, wallowing in the pollutions of the world*, the grosse and foul abominations of corrupted Nature. For there is another sort of Devils that delight to rest *in swept, cleansed and garnished consciences*, and to come in there, whence the other have beene cast out, with whom also the same that dwelt there before as transformed into Angels of light, can find an unsuspected re-admission, in order to more closse and dangerous designes then ever; which the Scripture takes notice of, *Luke* 11. 26. The same thing is darkly intimated in the case that was brought before the Disciples, *Mat.* 17. *v.* 14, *&c. to* 22. concerning the Devil in the party there mentioned, propounded to them as by vertue of their power to have beene cast out: and the Text sayes, that *the Disciples could not cast him out*; first, because of their unbelief *ver.* 20. and secondly, because, saith Christ, *this kind* of Devils *are to be cast out only by Prayer and Fasting*; or by the power of the Son himself, as he openly *triumphs over all sorts of Devils whatsoever* in the vertue of his grave, signifying hereby to his Disciples the need they stood in, of that Faith which had power over this sort of Devils as well as the other. Thus then by the mouth and hand of servants, whether Angels or Men, (as is plaine in the case of the Centurion, *Acts* 10.) going forth in the Name of Christ, men may be, and are brought out of their corrupt, degenerate state, *Devils* in their proper appearance as *uncleane Spirits*

Spirits being caſt out of them, their hearts cleanſed, their conſciences purged and made meet for the *ſervice of* RIGHTEOUSNESSE, for the *worſhipping of the True and living God*, without ever converſing immediately with the Son himſelf ſo much as in the *knowledge of him after the fleſh*, as to the life and power given forth in that Miniſtery; not as yet partaking of thoſe higher and greater Priviledges which all they do in whom and to whom the Sonne is pleaſed to communicate the Image of God by the Miniſtery of his own perſonal preſence, though it be but in his firſt appearance, wherein *all fleſh may ſee his glory together*.

This light either by the inward Miniſtery of Angels, or by the outward Miniſtery of the Word, is that which *Enlightens every one that comes into the world*, John 1.9. ſetting up ſuch a work of God in the conſcience, *Rom.* 2. and of the Law written in their hearts, as ſets them free from the ſervice of ſinne and bondage of corruption, and qualifies them for the *ſervice of righteouſneſſe* and of the True and living God. All which though it be in it ſelf (ſimply conſidered) but the Effect and Operation of common grace, and that which may be fallen from, yet if withal, there be caſt into and found in ſuch a heart that ſeed of heavenly manhood (though yet unawakened as to the exerciſe of its ſpiritual ſences, as in *Paul* when a perſecutor:) which brings along with it the things accompanying ſalvation, this ſoul is ſo farre on-ward of its journey towards heaven by this Legal work and firſt Covenant-ſtate of principles and life enabling to walk as a man, that it is ſaid to be near to the Kingdome of God (in the young man's caſe in the Goſpel) in a poſture, ready to receive the higher diſcoveries of Chriſt and communications that are inſeparable from his own perſonal preſence, conſidered either in his firſt or ſecond appearance.

But however it be as to this, the general benefits of Chriſts death communicated in his legal diſpenſation, as he is the Miniſter of Circumciſion, puts all men again upon their trial, whether they will chuſe to go backward or forward, and takes away the

the occaſion of uſing that Proverb in *Iſrael*, Ezek. 18. wherein it was objected againſt God, that *the fathers had eaten ſour grapes, and the childrens teeth were ſet on edge.*

For by the meanes of this Miniſtery renewed unto man in the blood of Chriſt, he laies his claime now to all ſouls, as his by purchaſe, ſaying, *All ſouls are mine*; giving them admittance upon this ſcore, into the favour of a new parley and entercourſe as to a full and final reconciliation with God; So that now it is he that eates the ſoure grape, whoſe teeth only are ſet on edge, *Jer.* 31. 29, 30. and unto whom the guilt of the fathers ſins are imputed. By this meanes then man is put upon his trial againe, whom he will hearken unto and obey, whether the Law of Righteouſneſſe, Chriſt in his firſt Miniſtery thus viſiting him, and coming freely to his reſcue and redemption, ſetting up the candle of the Lord in his very bowels to ſearch his inward parts; or elſe yeeld himſelf up to the motions and perſwaſions of ſin and Satan, to continue and abide under the bondage of his corrupt ſtate, or to be againe entangled with it after a good degree of eſcape from the pollutions thereof obtained, whereby he is rendered altogether inexcuſable; eſpecially when this good will of God, as to reconciliation and a new treaty, is tendered freely, without any obligation on his part to ſhew ſo much grace to fallen man; tendered likewiſe upon promiſe of communicating more, and making farther diſcoveries, where this little is well received, faithfully obeyed and rightly uſed for the end unto which it was given; as well as accompanied with threatenings not only of denying *more grace* upon the evil reception and ill uſe of this, but even of *taking away againe this which he hath.*

The benefit then which all under this Miniſtery have by Chriſt, is the *non-imputation of ſinnes paſt*, upon condition of future obedience and faithful walking with God in the light received, to the yeelding themſelves obedient ſervants to this RIGHTEOUSNESSE, (made known to them, in order to lead them forward to higher attainments,) without hearkening to the motions of ſin on the left hand, for the bringing them back

back againe under the bondage of corruption; or being prevailed with by the motions of sin on the right hand, for the taking off their eye from the mark set before them, and causing them to *swerve from the FAITH*, by stopping up the passage towards the glory of Christ in his second appearance; the inseparable Benefits and Priviledges whereof, they are capable to be sharers in.

The second Ministery then, in and by which, RIGHTEOUSNESSE or the Image of God in the *second Adam*, is dispensed and given forth unto men, is by the mouth of the Sonne himself *speaking on earth*, in the administration of the first Covenant, as the Image of God shines forth in the face of Christs natural man; or, as he is *God manifested in flesh*; *Where all flesh together may behold his glory and sit downe at Table with him in this his presence, eating the same spiritual meat, and drinking the same spiritual drink*; that is to say, *feeding* mystically *upon his flesh, and drinking his blood*, so as through the vertue of this *living bread and drink*, (which is *Angels food*) they may attain unto, and be nourished up in a life of RIGHTEOUSNES, (like unto that of those *young men*, 1 John 2.14. *who were strong*, through the *Word of God thus dwelling and abiding in them*, whereby *they had overcome the wicked One*, as to all fleshly impurity and filthinesse) partaking also of other choice Benefits and Priviledges, which those under the first Ministery are meer strangers unto, and have scarcely the shadow or tasts of.

For as Christ and they are knit together in this sort of marriage-union, they all together make but one *flesh, one bread, and one body*: he as *the Husband*, and *they* as *the Spouse*, each retaining the properties of those relations, wherin he as the *Head, Husband, & good Olive-tree, or true Vine*; and they as the *Branches, Spouse, or living Members, in this his Mystical Body*, have all things in copartnership each with other; So as all the glory, beauty, comlines and perfection which is *Christs according to the flesh*, that is not incommunicable, *is theirs*. They have the *righteousnesse* of this his natural perfection, *wherein he fulfilled the Law, imputed unto them* in his right, and made theirs, for their *Justification* in the

ſight of God, over and beſides the indwelling life of it, working in them, as their perſonal inherent righteouſneſſe, for their *Sanctification*. Both which, thoſe under the firſt Miniſtery fall ſhort of, and experience not, until by advancing forward out of that condition, they come to attaine this firſt marriage with Chriſt.

This union with the beautiful fruits thereof that are brought forth betweene Chriſt and the children of the firſt Covenant, is ſpoken of, *Zach.* 11. Where alſo is declared, how it may be broken againe, *ver.* 10. ſignified by cutting aſunder his firſt *ſtaffe, even* B E A U T Y, (as that Covenant, wherein he had put his *owne beauty, the comlineſſe of God upon them*) whereupon the *holy fleſh paſſes from them*, and then the next newes of them is, they are ſelling Chriſt *for thirty pieces of ſilver*, (ſomething that gratifies their natural deſire) and in their ſpirit, *crucifying the Sonne of God afreſh*, whereupon he *cuts aſunder* alſo *his other ſtaffe, even* B A N D S, diſſolving that firſt marriage-union, and ſo at laſt, the difference grows up to a perfect loathing of each other, and a final ſeparation, as himſelf teſtifies there concerning their very Paſtours and Leaders, *v.* 8. *My ſoul loathed them, and their ſoul alſo abhorred me.*

Yet this ſort of men are brought in, as at the laſt day, confidently claiming admiſſion into his heavenly Kingdome, as their undeniable right; challenging him upon this their intimacy with him, in marriage-union and cohabitation, and ſo, taking it exceeding ſtrangly to find him ſhutting up the door againſt them, who have ſo much to plead for their entrance: *Lord, Lord,* (ſay they) *open unto us, for, have not we eaten and drunk in thy preſence? have not we propheſied in thy Name? and in thy Name caſt out Devils? and in thy Name done many wonderful works? But he will profeſſe unto them, I know you not, depart from me all ye workers of Iniquity:* who under all theſe choice Priviledges and bountiful dealings from me, *have made your ſelves guilty of my body and blood, by eating and drinking unworthily*, and not anſwering the end, for which ſo great mercy was vouchſafed unto you.

We

We ſay then, that this ſecond way of communication of life and light from Chriſt, ſimply and ſingly conſidered, as diſtinct and ſeparate from a higher, more intimate and better union, imports no more ſtill then that common grace or ſalvation, flowing from Chriſt, as he is the Root & Father, to the ſeed which are by the Law, or children of the firſt Covenant, in the higheſt partakings and enlightnings thereof, *Heb.* 6.4, *&c.* In which ſenſe Chriſt ſayes, *he is the bread that gives life unto the world*, John 6.33. Whereby they are admitted into his conjugal preſence and converſe, as he becomes their Bridegroome and Huſband, to the keeping up of his Dominion and Rule in their hearts by the Law, and upon the termes of the firſt Covenant; all which may faile, be broken, and end in the higheſt loathing of each other, through their committing greater abominations after ſuch enlightenings and conjugal converſe, then thoſe of *Sodome* on the one hand, or thoſe of *Samaria* on the other; *Ezek.* 16. 46, 47, &c. and therefore the Author to the *Hebrews*, *chap.* 6.8, 9. tells this ſort of enlightned ones, what a ſad and curſed end they may come unto, unleſſe there be laid in them the foundation of a better hope, by reaſon whereof he might ſee cauſe to *perſwade himſelf better things of them, even things that accompany ſalvation.*

The benefits then which thy have by Chriſt, that are under this ſecond Miniſtery, do farre exceed any the firſt Miniſtery affords; foraſmuch as theſe are knit unto Chriſt in a Marriage-band, (though capable of Divorce) having thereby given unto them an intereſt in his perſon and perſonal concernments; ſo that his righteouſneſſe as anſwering and fulfilling the Law, is made theirs for their juſtification in the ſight of God, and to the ſetting of them right againe in the Court of Gods juſtice, as innocent perſons, upon the termes of the firſt Covenant, the Law being ſatisfied on their behalf, by another; which benefits and priviledges nevertheleſſe are not given unto them abſolutely and immutably, but conditionally, as is truly aſſerted by thoſe that plead for this General redemption, without going farther or higher: and for a *common ſalvation* (or ſtate of legal

righteouſneſſe) depending upon the obedience and faithfull walking of the creature, in and under ſuch light received, as to the continuance thereof.

This ſort of Juſtification of ſinners then, is not abſolute; nor is the intereſt that ſuch have in Chriſts Sacrifice, for the remiſſion of ſins, ſo ſure and immutable, but that upon their *falling away and ſinning wilfully*, Heb. 10. 26. they may juſtly be denied, and for ever deprived of the benefit thereof. And this they come to, by hearkening to the motions of ſinne on the right hand, to the reſiſting of the holy Ghoſt, and rejecting the glory to follow, the life Eternal that is to come, by ſtaying and fixing on this ſide *Jordan*, without deſire or care to paſſe over into the true Land of Promiſe which is their Reſt, (upon the ſame pretence with the *two Tribes and half*, that liked better to remaine ſhort of *Canaan*, as being taken with the fruitfulneſſe and commodiouſneſſe of that Countrey, for cattel) pleaſing themſelves in the enjoyment of fleſhly excellencies and glory: which they eſteeme ſo high, as to be willing rather to ſell and part with Chriſt, (as he did, that *ſold him for thirty pieces of ſilver*) *ſtumbling at that ſtumbling ſtone*, and *going about* in the meane time *to eſtabliſh* and keep up *their owne righteouſneſſe* in its credit and authority, not only againſt the filthineſſe of the fleſh, (which lawfully they may) but in oppoſition alſo unto the *righteouſneſſe of faith*, which is highly diſpleaſing to the Father, who calls for this *Iſaac* to be offered up, and warns that this *earthly Canaan is only to be ſojourned in*, and *that therefore a more heavenly Countrey ſhould be in our eye and deſire, even a City that hath foundations* and immutability in it, *whoſe builder and maker is God*.

From this legal or firſt-Covenant frame of ſpirit, as exalting it ſelf in oppoſition to the *life of faith*, do ariſe and ſpring forth the ſinnes of unbelief, to the reſiſting of the Miniſtery of Faith or the new Covenant, & endeavouring either to keep out the life and light of the *Righteouſneſſe of Faith*, or (if the dawnings thereof break in upon them, whether they will or no) to crucifie and *trample it under foot, as an unholy thing*, and to oppoſe

poſe to the utmoſt, the life and power of Chriſts ſecond coming; though by ſo much as is witneſſed in the firſt, they may diſcerne as in a Type and Figure, that glory that excels and is to follow; and that this ſecond diſpenſation, or firſt appearance of Chriſt, in its proper uſe and tendency, is ordained as a preparatory and forerunning help and furtherance thereunto.

This ſort of ſins, are properly ſins of unbelief, or againſt the life of Faith; called *the hidden works of darkneſſe*, 1 Cor. 4. 5. that may lie undiſcovered and unſuſpected under the pureſt forms of godlineſſe, and a very *fair ſhew in the fleſh*, of a Practical *blameleſſe Righteouſneſſe according to the Law. By the very good* works and conſolations, ſuch conſciences experience under *the Law, ſinne works death in them* more eaſily, even a *fixed enmity againſt the righteouſneſſe of Faith, becoming thereby exceeding ſinful.*

Of this ſort are the ſins that *revive and get ſtrength by the coming of the Commandment*, (and die not, till we become dead to the Law, by being crucified with Chriſt) which till the Law come, are unknown as to any experimental diſcerning of them, by thoſe that remaine under the firſt Miniſtery; who in the utmoſt of their tranſgreſſings, do *ſinne only againſt the Sonne of man*, or Chriſt in his firſt appearance; but theſe *ſinne againſt the Holy Ghoſt*, or Chriſt in his ſecond appearance; and by ſuch ſinning, forfeit the benefit of all their enjoyments.

The third and laſt Miniſtery then, in and by which everlaſting righteouſneſſe is conveighed, and the Image of God ſet up in the heart, in an immutable and incorruptible ſtate, is that, wherein is exhibited to us the glory that follows, that is to be beheld with open face; the ſeed of Promiſe, borne of the free-woman; which is the younger, and comes after both the former diſpenſations, as the end for which they were given and are kept on foot. This Miniſtery is exerciſed by the mouth of the *Sonne himſelf, ſpeaking from heaven, to the ſhaking and removing of the former heavens and earth, as of things that are made; that this Kingdome that cannot be ſhaken, may remaine;*

into which Christ is ascended, as received up into glory, made higher then the Heavens, and set downe on the right hand of the Majesty on high, in that light and immortality which no man hath seene or can see, but those only who are admitted to enter within the veile, through their conformity with him in his death.

Those that are under this Ministery, do stand possessed of farre higher and richer benefits and priviledges then any do arrive unto under the first Covenant (having also all that they have under that Ministery) being *joyned so near unto the Lord that they two are but one spirit*, 1 Cor. 6. 17. *or heavenly manhood*: the one in the Relation of the Husband, the other of the *Bride, the Lambs wife, who hath made her garments (the fine linnen which is the righteousnesse of the Saints) white in the blood of the Lamb*: which Robes are neither given unto, nor put on by any but the *hundred fourty four thousand*, Rev. 14. *that are the* true *Virgins and followers of the Lamb whither soever he goes*; leading the true, immaculate, unchangeable life of righteousnesse, which is peculiar unto them from all the world besides.

The benefit of these Robes, they have in a twofold consideration; first, as they are worne by Christ in his owne person, made white by himself in his owne blood, when *he offered up himself without spot unto God, by the eternal Spirit*; which is imputed to them for justification, irrevocable, and never to be blotted out; over and besides the benefit of his legal righteousnesse, for their justification upon the tenour of the first Covenant; and secondly, as they are worne by themselves, for their owne personal inherent righteousnesse, and sanctification, as washed againe in the blood of Christ, by a sprinkling thereof upon every one of their hearts, to purge them from all evil conscience, as they become planted into a likenesse with him in his death, over and beyond the washing of their bodies with pure water from the filthinesse of the flesh, which is the first-Covenant-sanctification, purging

purging them only from the evil conſcience oppoſite to that Miniſtery.

This then is the *Righteouſneſſe of Faith*, or of the ſecond and New Govenant, conſiſting (as we have ſhewed) in that newneſſe of life and operation, which never leaves untill it hath brought downe mans firſt activity, or way of acting by himſelf alone, into the very grave of Chriſt. And we are farther to conſider, that this Righteouſneſſe of Faith may have a hidden and relative Being only, in the heart of the Elect, ſeparating them unto God from the womb; and not yet bring them into reall and actuall union with Chriſt in his ſpiritual headſhip, nor appear for a long while in its own proper manifeſtation, or be ſo much as an operative ſeed of life, taking the ſoul in any active way, into co-operation with it ſelf: but at moſt, is only comprehending and preſerving it from the evil of falling into the GREAT TRANSGEESSION, or ſinning the *ſin unto death*.

So then, whilſt this holy ſeed thus lies at the bottome, as it were, the perſon in whom it is, may be carried forth in the life of other Principles, to the exerciſe of all good conſcience, from firſt to laſt, under all the three Miniſteries; as it was with *Paul*, whether conſidered as in thoſe Principles, wherein he was alive before the Law came; or thoſe wherein he lived *under the Law*, in a conformity to it; or thoſe wherein he lived by Faith, in newneſſe of life and operation, after *he became dead to the Law; counting all things loſſe and droſſe and dung*, Phil. 3. which he had till then experienced (how great and glorious ſoever his receivings and attainments had beene) *as fit to be left behind, that he might preſſe forward*, through a *conformity with Chriſt in his death, to the glory of the reſurrection from the dead, as the mark of the price of his high calling*, wherein true perfection and laſting bleſſedneſſe conſiſts. Where the Image of God in this third and laſt

ſenſe

ſenſe, ſtands but in the leaſt relative kind of union with any heart, there the foundation is laid, which is mentioned, 2 *Tim.* 2. 19. where it is ſaid, *The Lord knoweth them that are his*, bearing with, and paſſing by all their evil carriages towards him, in the times of their ignorance and unregenerate ſtate, not ſuffering the Deſtroyer to enter and utterly to make an end: but becauſe of this *New Wine that is found in the Cluſter*, God ſaith, *Deſtroy it not, for a bleſſing is in it.*

And though this hidden Being which everlaſting righteouſneſſe hath in the ſoul, to the ſeparating of it unto God from the womb, be not that which does actually inveſt ſuch perſons, ſo much as with the Priviledges and Bleſſings of the firſt Covenant, or give them a perſonal right to them, (all which depends upon the marriage-union actually to be contracted betweene Chriſt and them, when they are ſo joyned as to be made one fleſh) yet the ſanctification that paſſes upon the ſoul, or ſeparation that is made of it hereby from the womb, keeps it from wilful ſinning againſt the grace of the New Covenant, and righteouſneſſe of Faith; as appears in *Solomon*, who in the midſt of his greateſt declinings and falls, had this wiſdome lying at bottome, and keeping him from final Apoſtaſie, as the Book of *Eccleſiaſtes* at large declares.

So alſo in *Paul*, this was evident, who confeſſes in this reſpect, *that God ſhewed mercy to him who was the worſt and greateſt of ſinners*, becauſe that in all that contradiction and oppoſition to the light of Faith and of the New Covenant, wherein he became a perſecutor and a blaſphemer, he was ignorant and unaware. *I did it ignorantly*, ſayes he, 1 *Tim.* 1. 13. and elſewhere, when called before the Magiſtrate, *Acts* 26. 9. *I verily thought with my ſelf* (ſayes he) *that I ought to do many things contrary to the Name of Ieſus of Nazareth.* By this ſeed then of ſaving Faith, whereby he was *ſeparated from the womb*, he

was

was preſerved from *the great tranſgreſſion, or ſinne that is unto death.*

And in this ſenſe we may ſafely underſtand that Scripture, *Luke* 10. 5, 6. *Into what houſe ſoever ye enter, firſt ſay; Peace be to this houſe: And if the SONNE OF PEACE be there,* your Peace ſhall reſt upon it: if not, it ſhall turn to you againe. So that no Peace or durable Bleſſednesſe hath commiſſion from God to reſt upon any heart, but where this ſeed is, through which the Saints are ſeparated unto God, from the womb.

The Witneſſe then which reſults, and preſents it ſelf to our thoughts from this view of things, is this; that dying to ſinne and living to righteouſneſſe, conſidered only as the effect and birth of common grace, or life from Chriſt under the firſt and ſecond Miniſtery (ſingly and apart from the effect and operation of ſaving Faith, which is proper to the third Miniſtery alone) does amount to no higher a work in the conſcience, then what may and will fail. And yet this Mortification and Vivification thus produced in the heart, is not only real, but all ſuch attainments and receivings as theſe from Chriſt, with all the benefits inſeperably accompanying his indwelling preſence in the ſoul, by his firſt appearance, are (as they are called) *Ezek.* 16. 14, 15. *his owne comelineſſe, which he thinks fit to put upon theſe children of the firſt Covenant; which they* notwithſtanding, unwarrantably *truſting unto, and reſting in, do* thereby *commit iniquity*: and that, ſuch iniquity, as that thereupon, *all their righteouſneſſe which they have* had and *done, ſhall be no more remembered: but for the iniquity which they thus commit, they muſt die; Ezek.* 33. 13. as found oppoſers and fighters againſt the brightneſſe of Chriſts ſecond coming, under pretence of upholding and adhering unto the life and glory of his firſt.

The defect therefore of theſe mens ſaintſhip or ſanctification, lies not in this, that it is falſe, counterfeit, hypocriti-

cal, or head-work only, and unanſwerable to the Rule, or *holy commandment given unto them.* For in all theſe reſpects, it may be and is oftentimes free and faultleſſe, in the experience of thoſe that have it; who in great ſincerity and zeale, are *ſervants unto righteouſneſſe* and enemies unto ſin, in the two firſt Miniſteries, and upon the termes Chriſt therein exhibits himſelf unto them: who yet for all this, *ſtumble at the ſtumbling ſtone, and fall* at laſt irrecoverably; by ſetting up the work of God wrought in their hearts, either under the firſt or ſecond diſpenſation (where it only obtaines the place of a Part or Branch, in reference to the whole) in a direct oppoſition to the coming on of the whole, in the third and laſt diſpenſation; as well knowing that when that which is perfect does once come and take place, then that which is but in part (and in that ſenſe, imperfect) muſt be done away: which ſuch minds (ſo principled as they are) can by no means bear, being fixedly and utterly unwilling (where ſaving Faith is not at the bottome) to part with and forgo theſe ſmall Pearls, whereby to make purchaſe of the great Pearle, which comprehends all the parts in it ſelf, and that after a more excellent manner, cauſing them to be enjoyed in a *more excellent way* then before, and in more abundance. So that the very Holineſſe in kind, is not loſt, but is perfected and fulfilled, as we have at large ſhewed.

And therefore the Apoſtle *Paul*, 1 *Cor.* 12. treating of Grace and the gifts of the Spirit under both theſe conſiderations, (firſt, as the manifeſtation thereof is *given* in common *to every man, to profit withall, dividing unto every man, ſeverally, as he will*; or ſecondly, as there is a giving forth of this Spirit, in a *more excellent way* of life and grace, then what the beſt gifts, given ſeveral and apart, do amount unto) exhorts unto the acknowledging and retaining of both theſe, in a conſiſtency and loving harmony together, as making but one body, or compleat fulneſſe in Chriſt:

Christ: which he calls Love; *Chap.* 13. expressely asserting, that all gifts of the Spirit how good and reall soever they be, yet considered, as they are several and in part only, will leave the possessors of them, little better then *sounding brasse or tinkling Cymbals*; for they will not last or endure to the end.

The Apostle hereby intimates unto us, the evil use that may be made of good and spiritual gifts, when either the parts agree not amongst themselves, (*but the eye sayes to the hand, I have no need of thee; or the head to the feet, I have no need of you*) or when the parts, considered as several, conspire together against the whole; as the Body against the Soul, the Forme against the Power of Godlinesse. When therfore the gifts of the Spirit are given several (as they may) without the seed of saving faith accompanying them, how high and heavenly soever they may seeme to be, they are but common grace, and may be fallen from, and so those may perish that have them. But where such gifts are followed with that farther work in the soul, which is the proper fruit and effect of the third Ministery, containing in it things that accompany salvation, then those very gifts (hereby washed in the blood of the Lamb) do change their fading and failing property, and become saving and everlasting.

In the righteousnesse then of Faith, both the former righteousnesses *are* fulfilled, and *established upon better* principles and *Promises, then those of the first Covenant; to the making the possessors thereof, heirs of God, co-heirs with Christ, and so, partakers of the Divine nature, entering them into the glory that is within the veile, and setting them downe with Christ on his Throne, as he is set downe with the Father on his Throne,* in the fulnesse and perfection of both Creations, *having all power in Heaven and in Earth, put into his hand.*

This is the Mortification and Vivification, the dying to

ſin and living to righteouſneſs, witneſſed unto by the Scriptures, and ſhining forth in the face of Chriſt, as the *Truth that is in Jeſus*, (unto which we are made conformable, *by being planted together with him, in the likeneſſe of his death and reſurrection*) comprehending in it all that righteouſneſſe and holineſſe, which is but in part, and is upon right grounds, pleaded for, either by the Natural or Legal Conſcience, and holding forth (over and above) that which is higher, and of a better and more durable kinde, then theirs.

But however it be, that the defect and miſcarriage we are ſpeaking to, that is incident to Natural or Legal righteouſneſſe, lie not in this, that it is counterfeit or hypocritical, but that it is that which is but in part, and which therefore does unwarrantably exalt it ſelf into a competition with, or oppoſition to the whole: (as it comes to paſſe in thoſe who make ſuch ill uſe of Chriſts firſt appearance, as thereby to reſiſt and keep out his ſecond) yet we are nevertheleſſe to acknowledge, that there is much counterfeit work to be found in the world (as daily experience ſheweth) both as to light & practice, principles and converſe, amongſt thoſe that pretend fair to be great proficients in that righteouſneſſe and holineſſe that makes up the anſwer of the Natural or Legal good conſcience, who do not truly live in the principles of either of theſe ſtates, but make a flouriſh with meere notion, head-work, and light without heat, together with ſome overly performances, as deſirous of a ſhare in the *praiſe of men* (with thoſe who truly live in ſuch principles) by a meere outward plauſibleneſſe in converſe, *whilſt their inward part is full of ravening and wickedneſſe.*

Others alſo that are unſincere and faulty in their very principles, we are to diſcover and lay open, for the preventing of the deceit, with which under theſe, the Devil lies in wait, to inſnare and *turne men aſide from the* TRUTH.

TRVTH. This ſort of men, in whom are found theſe corrupt principles, (whereby they become *men of corrupt minds, reprobate concerning the Faith, ſpeaking lies in hypocriſie*) the Scripture *expreſſely takes notice*, and warnes us of, above all the reſt, as the great engines the Devil makes uſe of for the inſtillation of *his Doctrine, by faire ſpeeches*, to the *deceiving of the hearts of the ſimple.*

Since therefore there is ſuch deceivable work kept on foot in men, by that grand Impoſtor Satan, and that under pretence of their *dying to ſin, and living to righteouſneſſe*, in many feigned ſhews of mortification, *forbidding of marriage, and commanding to abſtain from meats, (which may be received with thankſgiving, by thoſe who believe and know the truth) which things have indeed a ſhew of wi dome, in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh*; all which is ſo far from being comprehended in the righteouſneſſe revealed by the Goſpel, as any part of it; that under a counterfeit ſhadow and ſimilitude thereof, it ſtands in direct oppoſition thereunto: begetting in the conſcience ſuch a dying unto Chriſt, or the Spirit of TRUTH, as imports, and plainly ſpeaks forth a living unto Antichriſt, or the ſpirit of lies and faſhood, propheſied of, as that which with great confidence will be obtruded by the witneſſe and practice of divers in the laſt times, 1 *Tim.* 4. 1, 2, 3. and elſewhere; ſince (I ſay) theſe things are ſo, I have held it my duty in very faithfulneſſe unto the TRUTH, not to paſſe by the ſame in ſilence, without giving my Teſtimony againſt all ſuch deceitful workings in thoſe, *who having departed from the faith, give heed unto ſeducing ſpirits, ſpeaking lies in hypocriſie*, or in feigned reſemblances unto TRUTH.

Of ſuch the Apoſtle ſpeaks, 2 *Cor.* 11. for whoſe ſake *he was* exceeding *jealous, leſt the Corinthians, through their* influence and *ſubtilty, ſhould be corrupted from the ſimpli-*

city and chaſtity of mind, which they ought to bear, as chaſt Spouſes unto *Chriſt, their one Husband*, v. 2,3. *Such* (ſaith *Paul*) *are falſe Apoſtles, Prophets and profeſſors of Chriſt, transforming themſelves into* the appearance of Chriſts true witneſſes and followers: *and no marvel; For Satan himſelfe is transformed into an Angel of light. Therefore it is no great thing, if his Miniſters be transformed as the Miniſters of righteouſneſſe*, taking upon them to perſonate true mortification, or dying to ſinne, and true vivification or living to righteouſneſſe, *whoſe end ſhall be according to their Works*, ver. 13, 14, 15.

This ſort of men, as appeares in the *examples* of *Hymeneus* and *Alexander*, *have been* once *enlightned*, and through the receivings of grace and attainments under the firſt Covenant, have had that which the Scripture calls *Faith and a good conſcience*, 1 *Tim.* 1.19,20. *who* notwithſtanding, do *put away their good conſcience*, and *concerning faith, make ſhipwrack*; being the adverſaries on the one hand, which *Paul* exhorts *Timothy* to maintaine a *good warfare* againſt, as well as againſt *the Teachers of the Law* on the other hand, who (being ignorant whileſt they are *under the Law*, how to purſue the true *end* of it) run out into unprofitable, heady diſputes, and *endleſſe queſtions*, (*having* once *turned aſide unto vaine jangling*) *underſtanding neither what they ſay, nor wherefore they affirme*, v. 4,5,6,7. But *ſtumbling at that ſtumbling ſtone in Sion, and rock of offence* (to enemies *Rom.* 9.33. but of *defence and ſalvation to his choſen & beloved ones*, *Pſal.* 95.1. the ſame Chriſt becoming to theſe, *a ſanctuary* or place of refuge: to them, a ſtone of ſtumbling, even to both the houſes of *Iſrael: a gin and a ſnare to the inhabitants of* the earthly *Jeruſalem*, *Iſa.* 8.14 *who going about to eſtabliſh their own righteouſneſſe, do not ſubmit unto*, and ſo *fall ſhort of the righteouſneſſe of God*, Rom. 10.3.

Both theſe ſorts of men, on the one hand and the other, upon diſtinct accounts, are to be reputed enemies to the TRUTH,

TRUTH, in the Spirit and Power thereof: as is at large ſet forth, 1 *Tim.* 1. the firſt of which are alſo meant and deſcribed, 1 *Tim.* 4. 1. where they are ſaid to be thoſe that are *departed from the Faith, through giving heed unto ſeducing ſpirits*, and to *inſpirations of devils*, in thoſe *transformed Miniſters of Satan*, 2 *Cor.* 11. 15. who labour to vent the *doctrines of devils*, (ſuch as devils either are authors or objects of) through whoſe Miniſtery they come to have *itching ears* formed in them 2 *Tim.* 4. 3. ready to hearken to all that *the Serpent, transformed into an Angel of light*, preſents to them, by way of inſtruction, and under colour of divine inſpiration; as taking upon him the Prophetical office of Chriſt, and thereby undertaking to carry them forward to what is more ſpiritual, and to heighten them in their experiences of what SPIRIT *and* POWER is.

In this very way he offered to impoſe upon, and deceive (if it had been poſſible) Chriſt himſelf, when (perceiving that all the literal Religion, and legal worſhip of the *Jewes* would not hold him, but lay ſhort of his light) *he ſhewed him all the Kingdomes of the world, and the glory of them*, (the utmoſt creaturely perfection or natural glory, which he was able to give the proſpect and repreſentation of, in his own Angelical nature, being of that higheſt rank of creatures in the whole firſt Creation) and that in a moment or *the twinkling of an eye, ſaying, All theſe will I give thee*, or make thee to live in, *if thou wilt fall down and worſhip me*. This temptation then which Chriſt reſiſted, theſe ſeduced ones fall under and are ſnared and taken with, to the making of them *love and believe a lie*; and to yield up themſelves in a fixedneſſe of ſervice, duty and love unto this falſe ſpirit, as unto Chriſt the true Prophet.

And the better to induce them hereunto, and ſtrengthen them in the beliefe of a lie; *Satan* in this his *coming as an Angel of light*, is accompanied *with power, with ſignes, and lying wonders*, acting the part of a great friend and fa-

favourer of all that is ſpiritual, heavenly and high; not oppoſing at all, their having the *underſtanding of all myſteries, and all knowledge, yea, or their having of all faith, to the working of miracles, or removing of mountaines; their ſpeaking with the tongues of men and Angels*, but unto all theſe attainments he is conducing, as much as in him lies, *in all deceivableneſſe of unrighteouſneſſe* to ſerve his deſignes, by gaining the greater credit and authority hereby in their hearts and affections; and ſo, the more unperceivably beguiling and winding them over into the *belief of a lie*, and that in a point of higheſt concernment unto them; prevailing with them to receive him in their love and affection, even that adulterous ſpirit, and *deceiver of the Nations*, in this his Angelical brightneſſe, inſtead of Chriſt himſelfe THE SPIRIT OF TRUTH and SON OF THE LIVING GOD, and that, conſidered as ſhining forth in the glory of his SECOND COMING.

In conſequence hereof, he makes them to reſigne up all the powers and operations of their minde abſolutely into his hands, in obedience to his dictates and inſpirations; upon which they hold themſelves obliged to be alwayes waiting, in the poſture of paſſive ſilence, in a Counterfeit imitation of the true conformity unto Chriſt, in his death and reſurrection.

So then by this meanes, the Devill is found *ſitting in the Temple of God, as God* (to the apprehenſion of thoſe who thus poſſeſſe him, (or if you will, whom he thus poſſeſſes) as alſo to the imagination of others, their deluded proſelytes) where he is oppoſing and *Exalting himſelfe above all that is called God.* And as in former times, by *JANNES and JAMBRES he withſtood* Moſes, through a lively and skilful imitation of his works and miracles, ſo in the latter dayes by ſuch inſtruments of his as theſe, he ſhall *reſiſt the TRUTH*, to the cauſing of many to ſtumble and be offended thereat, for the reſemblance ſake which this falſe ſpirit is

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able to forme of it. Which falſe and counterfeit appearance of his, (as we have ſaid) the Scripture ſets forth and deſcribes under theſe two heads, *MORTIFICATION* and *VIVIFICATION*; with a Character of Condemnation upon them, in the very deſcription made of them.

Such mortification is ſpoken of, 2 *Tim* 2. 17. in the caſe of *HYMENEUS and PHILETUS, whoſe word is there ſaid to eate like a canker*: Intimating, what kinde of mortification, the word by them miniſtered, did produce; even ſuch a one, as is cauſed in the body by cancerous humors, carrying certaine mortality in it, if not timely prevented; not being a mortification in order to health and life, but unto unſoundneſſe and death. Theſe teachers with their followers, are *men of corrupt and unchaſt mindes* towards the true Lord and husband, under all their abſtinence and ſeeming mortification.

Againe, 1 *Tim.* 4. 2. this mortification is called the *ſearing of the conſcience with a hot iron*, importing the dead and inſenſible frame which thereby is brought upon the minde, to any other delight, love or deſire, ſave only towards this falſe ſpirit, with whom it is as it were bewitched, to the contracting a ſpiritual benummednеſſe and coldneſſe to all other lovers whatſoever: to the world, and all *ſeen things* or bodily objects, anſwering unto *the luſt of the fleſh, the luſt of the eye, and the pride of* ſenſual life; yea, and alſo to Chriſt himſelf, the true and living God; ſo as to *become paſt feeling* in the caſe of any checks, accuſations, or reproofs from the SPIRIT OF TRUTH; in order to a totall and full reſignation of themſelves up to the dictates, inſpirations and commands of this falſe and ſeducing ſpirit.

In this ſenſe and on this account, we may finde men *giving their bodies to be burned*, 1 Cor 13. 3. yielding up themſelves, to be deprived of all their natural or ſenſual comforts; yea, many times, the moſt lawful of them: there-

by offering themſelves up, as in ſacrifice, unto theſe ſatanical flames, wherein they are in danger to be everlaſtingly burning, as in a *fire that can never be quenched.* For this *ſearing of their conſcience as with a hot iron*, is but the *firſt fruits in* theſe SONS OF PERDITION, *of that reſurrection into everlaſting contempt*, deſigned unto ſuch VESSELS OF DISHONOUR: as on the other hand, the true mortification and reſigning up of the natural will and deſire to Chriſt, is the *firſt fruits in the true SONS OF GOD, of their reſurrection into everlaſting life.*

This ſinne of theirs under the Goſpel, as it is more ſpiritual, ſeems to be pointed out to us by that ſinne under the Law, committed by thoſe that *offered up their children to Molech, cauſing their ſons and their daughters to paſſe through that material fire*, and to *yield up their* very *bodies* (in the moſt literal, outward ſenſe and acceptation) *to be burned*, in that ſacrifice, *Jer.* 32.35. which was expreſly prohibited, *Lev.* 18.21. and they threatned with *death that ſhould be found practiſers hereof*, Chap. 20.2,3. yea, if men be found conniving in ſuch caſe, as loth to diſcover the offender, God farther declares that he himſelf wil come forth in his wrathful appearance or face, to do execution, as it is written: *v.* 4,5. *If the people of the Land do any wayes hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not*: (or cauſe not execution to be done upon him) *then will I ſet my face againſt that man, and againſt his family, and I will cut him off, and all thoſe that go thus a whoring after Molech.*

This juſt judgement and ſeverity of God, in his proceeding againſt this ſin, as practiſed in that loweſt and moſt literal ſenſe under the Law, will be found in the iſſue, not to be leſſened or mitigated, but rather much heightned and raiſed, to appear in a more flaming execution of vengeance upon all ſuch in whom this ſin finally takes place, in a more ſublimated and ſpiritual way, to the offering

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up of their own living bodies and the ſenſual comforts thereof in a *ſtrange fire*, to the Devil; which they ought by *fire from heaven, taken off the true Altar*, Chriſt, to have *offered up in ſacrifice unto God*, Rom. 12.1.

Secondly, the ſame Scripture 2 *Tim.* 2. 17, 18. that intimates this way of mortification, does alſo mention the proportionable vivification accompanying it, called there *the reſurrection, which ſuch falſe guides do affirme to be already paſt* in them, (looking for nothing as future or to come, of hell or heaven) to the quickning or raiſing them up into the utmoſt perfection of life and glory, as their attainment whilſt here in this life, and before that *redemption of the body*, mentioned *Rom.* 8. 23. which the *Saints, and the creature it ſelf* yet groane after, and wait for. This reſurrection of theirs is called, 2 *Col.* 18. *a worſhipping of Angels in a voluntary humility, intruding into thoſe things which they have not ſeene*, as taking it for granted, they are hereby made the true ſpiritual ſeed, and that they are *enter'd within the veile*, as having paſſed throngh *the* STRAIT GATE, and undergone *the BAPTISME of the HOLY GHOST AND OF FIRE*; and ſo, that they are alſo come to be intirely under the teachings of the Father, as actual poſſeſſors and inheritors *of his everlaſting Kingdeme and glory*.

In all this they are ſeduced, and made through *ſtrong deluſion to beleeve a lie*, being *vainly puffed up in their fleſhly minde*, to the deſpiſing and undervaluing of Chriſt the Mediatour: yea, 2 *Pet.* 2.1. *to the bringing in of damnable hereſies, privily*, by cunning ſleights and beguiling inſinuations, *even* to a *denying of the Lord that bought them*, in the incommunicable properties of his Godhead; by eſteeming, and at length in down-right termes aſſerting themſelves to be God; or at leaſt, to be as much the Sonnes of God in all reſpects, as Chriſt himſelf, in his own perſon, *who is God bleſſed for ever*; in conſequence whereof, we ſhall finde them at length owning an everlaſting and general ſalvation of all men and Angels.

This is that posture of spirit into which that *old Serpent, called the Devill and Satan*, swells up those that are thus deceived by him, in down-right opposition at length to Christ and God, asserting himselfe in them, and so causing them to assert and own themselves (through his inspirations and indwelling presence in them) to be both Christ and God, Father and Sonne, or another while, to affirme *that there is no God*, no Heaven, no Hell; no Angel or Spirit, as the Sadduces; for if he can perswade them, either that he is God, or else *that there is no God* at all, he hath enough.

And in order to make this witnes of theirs to stand and take place against all opposition from the true light; when he has cried down the living WORD OF GOD into a meere equality on all accounts with the creature, or advanced himselfe and his children into the room and place of God himselfe, or partnership at least with the WORD in his incommunicable properties, but then findes that the outward Word of God can very difficultly be made use of long, to countenance either of these designes; by degrees he labours to draw them into a state of alienation to that also, rendring even the written Word nauseous and despicable to them, and causing them to fall a slighting the Scriptures, this outward Word of God, (which rightly represented, gives forth the discovery, and pleads for the true interest of the inward and living WORD) and so, professedly to disown all bodily or outward worship and service whatsoever, as carnal, and inconsistent with the spiritual service they performe.

Hereupon, some of them also *forbid marriage*, and other lawful creature-comforts, as called to abstinence and a Virgin-life; by which Rule, the spirit they live and walk in, judges marriage unlawful, and *commands to abstaine from meats*, two signal

ſignal characters of this ſpirit, held forth undeniably to our view, 1 *Tim.* 4. 3.

And in all this they carry *a ſhew of wiſdome in wilworſhip, neglecting of the body, and all things done in honour or ſatisfaction thereunto,* as hath been ſaid.

To theſe alſo belong thoſe characters in *Jude* and *Peter*, where it is ſaid of ſuch, that *they count it pleaſure to riot in the day-time*; or under pretence of higheſt light and ſpirituality, to *turne the grace of God into wantonneſſe*, and ſo at laſt *returne with the dog to the vomit, and the waſhed ſow to her wallowing in the mire*; yea, and that avowedly, in point of judgement now, as a condition they can ſatisfie their owne conſciences in, and in which they undertake to juſtifie themſelves, againſt all contradiction. Theſe by *Peter* are called *ſpots and blemiſhes, ſporting themſelves with their own ſelf-deceivings, in their feaſtings with others; having eyes full of adultery, beguiling unſtable ſouls, and alluring through much wantonneſſe, them that were cleane eſcaped from thoſe that live in error.*

Yet all this while, they will confidently own themſelves, as lovers and favorers of the Spirit of TRUTH, notwithſtanding that they live unto a ſpirit of falſhood in the ſight of God, even in whoredome and defilement with the father of lies.

But becauſe many of theſe may be ſo meerely deceived, as verily to think themſelves with a chaſte and Spouſe-like affection, to be embracing of Chriſt, their true Lord and husband: and ſo, may be doing what they do, ignorantly, and not wilfully; the Scripture ſayes in ſuch caſe, *Of ſome have compaſſion, making a difference, and others ſave with fear; pulling them* (with a holy ſeverity) *out of the fire*, leſt otherwiſe they finally periſh; for this is that kinde of *ſinning* which is *unto death*, and therefore unpardonable, when it is done knowingly and wilfully.

This falſe ſeducing ſpirit is capable of putting forth it ſelf in a greater or leſſer degree, in and under all formes, through

counterfeit reſemblances unto TRUTH, *to beguile* and miſlead *unſtable ſouls*; and is daily detected and diſcovered under all profeſſions or viſible formes of Saintſhip, whether more or leſſe refined, whether earthly and ſenſual, or heavenly and Angelical. Hereof there are in theſe dayes of ours, but too many living inſtances, who as *Lots* wife are turned into Monuments of Gods righteous judgment, declared upon them, for the admonition of others.

And that we may not leave this ſubject, without endeavouring to contribute ſome aſſiſtance towards the reſolving of that great Queſtion, how the true Spirit may with certainty and infallibility be known and diſtinguiſhed from the falſe? I ſhall briefly recommend to conſideration, as conducible to the diſcovery hereof, theſe following particulars. The Spirit of TRUTH is evidently and infallibly diſtinguiſhed from the ſpirit of lies and falſhood, three ſeveral wayes; by which we may make a trial and judgement of the ſpirits, whether they be of God or no.

Firſt, by the evidence and witneſſe which is given of it by the *three that bear witneſſe in heaven*, where the Spirit of TRUTH ſhines forth in its ſupreme original light and ſelf-evidence, as we have at large ſhewed in the firſt and ſecond Chapters.

Secondly, by the Record and witneſſe that the Sonne, or Chriſt the true Spirit, gives of himſelf, in his fleſh or humane nature, cauſing the truth to ſhine forth in the face of Jeſus; opening what he is, and what he did by coming in the fleſh, ſuffering, and riſing againe, according to the Scriptures; which, 1 *John* 5.6. is rendred thus, *This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood; and it is the Spirit that beareth witneſſe, becauſe the Spirit is truth*, even the witneſſe ſhining forth in his Spirit and perſon, who (whether conſidered as being and ſubſiſting in the WORD OF LIFE, before *his being made fleſh*, or conſidered as after *his coming in the fleſh*, living,

living, dying, and rising againe) hath a *witnesse born of him in heaven, by the FATHER, WORD, and SPIRIT, which Three are one: and also in earth, by the SPIRIT, WATER, & BLOOD,* declaring themselves in and upon him, (as he was found in the fashion and habit of a man) *which agree in one.*

Thus in the same person, we have the greater witnesse, which is the witnesse of God; or of Christ, as he is God: and the lesser witnesse, which is the witnesse of man; or of Christ, as he is *the Son of man*: and in both these, considered also as testified unto by the Scriptures, we have the compleat *witnesse, which God hath testified of his Son.* By reason hereof, 'tis said, 1 *Joh.* 2. 12. *Who is a liar, but he that denies Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denies the Son, the same hath not the Father.* Whosoever sees not nor acknowledges the TRUTH, as witnessed and shining forth in the face of *Jesus the Son of man*, with those that are rightly admitted to serve in the first Sanctuary, among the *many that are called*; can much lesse behold it, as witnessed and held forth in the brightnesse of Gods face, or of the blessed Trinity, with those who are culled out of the former; and rightly admitted into the *holiest of all*, among the *few that are chosen.*

By both these witnesses and records, in harmony with the outward Word, *we* do come to *know him that is true*, (as the right and whole object, whereon through faith we are to fix our eye) in the proper forme, character, and distinction which he gives of himself, from all idols or counterfeit appearances of him, whatsoever.

The third or last witnesse which is given us of the true Spirit, is that which immediately and necessarily flows from his *indwelling* presence *in our hearts, growing up there more and more unto a perfect day*, by working out in the conscience and spirit of the beleever, a conformity unto Christ in his death and resurrection; causing a *dying to sinne* and a *living unto righteousnesse*, in the full extent of both, as we have opened.

For if any man have not the Spirit of Christ he is none of his: and if Christ be in you, the body is dead, because of sinne, but the Spirit is life, because of righteousnesse.

Examine therefore your selves whether ye be in the Faith: know ye not your owne selves, how that Jesus Christ is in you, except ye be Reprobates? And *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you*; and so *the Spirit it-selfe comes* evidently and infallibly *to witnesse with our spirits, that we are the children of God*, as having *this Spirit of Adoption* poured into our hearts: *for if we be adopted children*, then we know we are *heires, heires of God and joynt heires with Christ, if so be we suffer with him, that we may also be glorified with him.* And *though we are now Sonnes, so as it doth not yet appeare what we shall be (when we come to the stature of perfect men in Christ Jesus, at the full manifestation of the sonnes of God)* yet now *we know, that we shall then be like him, and that we shall then see him, as he is*; yea, *by faith we now see him, who is invisible*, Heb. 11. 27. and by this knowledge we have of him in the mean time, we come *to see* and experience *him, that is true*; *and that we are in him, that is true*; *even the true God and eternal life: having the witnesse in our selves, through that holy anointing which is TRUTH and no lie, teaching us of all things, and abiding in us*, as a seed to preserve us from the evil and snare of all false and seducing spirits. *Abide therefore in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. These things I have written unto you concerning them that seduce you.*

CHAP.

CHAP. XXI.

Shewing particularly, the evil ſeed that is ſowen in the natural conſcience by Satan: through which he works men off from their ſubjection to Chriſt, in his firſt diſpenſation, and fixes them in rebellion againſt him.

HAving already in general laid open *the methods of Satan*; the weapons of his warfare, together with the diligent and skilful proſecution of his deſignes upon mankind, to ſeduce them, work them off, and for ever deteine them from their duty and faithfulneſſe unto Chriſt, their true Husband and Lord: we ſhall come now in a more particular manner, to ſhew how cloſſe an attendant he is upon the foregoing works of Chriſt, in the hearts and conſciences of men conſidered under the former diſpenſations, *walking about like a roaring Lion, ſeeking whom he may devoure:* watching what he can find in ſuch hearts, (that *in the BEGINNING are Gods and Chriſts owne workmanſhip*, (as hath beene ſhewed) and trying whom he may corrupt from their firſt purity and ſimplicity, through the actings and luſtings of their owne wills, till he fix them at laſt, in an unchangeable defection from, and enmity againſt God, that created them, and Chriſt, that bought them.

We ſhall here therefore declare, what effect the power of Satan hath in the renewed natural conſciences of men, cauſing them *to deteine the truth* (manifeſted in them) *in unrighteouſneſſe*, and rendering them unworthy, either of keeping the good they have, or of receiving any further or greater benefit by

the blood of Chriſt, who hath *more grace* and mercy in ſtore for thoſe that approve themſelves faithful in the leſſer meaſures committed to them.

For *ſuch is the long-ſuffering and forbearance* which by Chriſts ranſome is procured *from God* on the behalf of fallen man, *that he will have none to periſh*, for want of meanes to be ſaved: but does ſo provide for them, according to the ſtate they are in, that *all may*, if they will, *be led unto repentance, and come to the knowledge of the TRUTH*, which the witneſſe of God, ſet up in them, faithfully hearkened to, will enable them to feele after; but when it ſo comes to paſſe, that in ſtead hereof, they do abuſe this good will of God towards them, *and through the impenitency and hardneſſe of their hearts*, go on to *deſpiſe and neglect the grace* tendered to them, *then does God* think fit to *reveale his wrath from heaven againſt ſuch ungodly and unrighteous men, that hold the truth of God in unrighteouſneſſe*: accounting them unworthy of more favour, who (under all their receivings of the witneſſe of TRUTH, declaring it ſelf in the work of their conſciences, and the protection and encouragement, which in the practice of, and conformity unto the ſame, is afforded to them in this ſtate, from the wholeſome and good impreſſions of the holy Angels, as the benefit of their Miniſtery and charge) do deſpiſe all this already ſhewed them, being willing to be hardened by Satan, and bid defiance thereunto, walking on in wayes of unrighteouſneſſe, highly provoking and diſpleaſing unto God, (notwithſtanding all the faithful dictates, inward motions of light, and impreſſions in their owne minds and conſciences, to the contrary) of which number are they of the Nations, Kindreds, and Tongues, throughout the whole world, whether acquainted with the holy Scriptures and things contained in them, or not, being ſuch as *live without Law, and periſh without Law*; who being founded upon the principles of right reaſon, or the common enlightning work of God in the conſcience, according to the meaſure and degree received, do refuſe to reteine the Truth thus manifeſting it ſelf in them, in a way of righteous and holy operations

ons and walkings, according to the rule of that firſt diſpenſation; and as taking pleaſure in the contrary, and preferring before it the corrupt converſation of the old *Adam*, conſiſting in *vanity, fooliſh uncleanneſſe and noiſome luſts*, do proſecute the ſame *with all greedineſſe*, till they come to be wholly *alienated from the life of God, through the ignorance that is in them* and affected by them, *becauſe of the blindneſs of their hearts*, rendering them at laſt, *paſt all ſenſe and feeling* of the evil they commit, being *given up by God, to this uncleanneſſe of ſpirit*, through the luſts of their owne hearts, as the due reward unto their wilful diſobedience: *that as they did not like to retaine God in their knowledge*, but rather choſe to break with God, ſo alſo he held it juſt, to break with them, and *give them over to a reprobate mind, to do things that were not convenient, and to be filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs*; becoming *full of envie, murder, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpightful, proud, boaſters, inventers of evil things, diſobedient to parents, without underſtanding, Covenant-breakers, without natural affection, implacable, unmercifull, who knowing the judgement of God*, by that ſelf-evidencing TRUTH with which *all are enlightned* more or leſſe, *that come into the world*, do moſt wickedly and profanely impriſon the workings thereof, ſuppreſſe, ſlight and reject all its motions and counſels declaring to them continually that *they that do ſuch things are worthy of death*; and going on in oppoſition and defiance thereof, *not only to do the ſame things, that bring downe* finally *the wrath of God, but take pleaſure in them that do them.*

Under this head of openly prophane perſons, what multitudes of ſubjects unto himſelf, as their Lord and Ruler, does the *Prince of the aire* gaine: *who works in theſe children of diſobedience, carrying them captive unto his owne will* to accompliſh his deſignes, and maintaine his quarrel againſt all ſhew and appearance of godlineſſe, even in the very forme of it, as well as the power; and to render them in this corrupt intereſt of theirs the more formidable, he embodies them as it were in

one corrupt love and desire, filling them with one common spirit of uncleanness, alienation and enmity to the life of God and godliness in any kind; which influences them in all their operations, whether considered as private persons, in their actings betweene man and man, or as publick persons in their Ministery of Rule and Government over one another, according to the various formes and administrations thereof, under which (through Gods providence) they are placed, and become related to: all which, conspiring (as it were) together, in one spirit, and combined in one corrupt interest, are as a universal Dominion and Rule which the *god of this world* maintains, greatens, and manages against Christ and his spiritual seed, (considered either under the first or second Covenant,) as a distinct jurisdiction of his owne, keeping all that are under him in this sense, as much as lies in his power without all appearance or influence of any other God, but himself. So, as they are properly described in the Scriptures, to be such, as *live without hope, and without God in the world.* Therefore it is, that this corrupt interest and prophane spirit, considered, as dispersed through the Nations, Kindreds, People and Tongues, in the whole world, is called the *beast*, *Rev.* 13. *which John saw coming out of the sea* foaming out its owne filth, in a way of open profaneness, *having seven heads and ten hornes, and upon his hornes ten crownes, and upon his heads, the name of blasphemy*, or evil speaking, against godliness in any kind; *unto whom the Dragon gives his power and seat and great authority*; that is, does so influence and advantage them in all their actings of Magistracy in the capacity of publick Persons and Rulers, in order to render and keep them subservient to this corrupt interest, that he gives them all manner of prosperity and successe, in the exercise of all power and tyranny, to the greatning and advantaging of themselves, in the things of this life, and of their worldly being: who finding and experiencing the sweet of this gaine, do shew themselves obedient and faithful in all their actings, to the interest of the *god of this world*, which they serve, and are most cruel and fierce, like *Leopards*,

pards, Beares and Lions to flie upon, devour, and tread under foot all oppoſition whatſoever, that does ſtand in their way, or would weaken and take away this intereſt and power of theirs, which as it is put forth in a way of Magiſtracy, worldly Rule and Dominion, is deſcribed by the *ſeven heads and ten hornes, which this beaſt wears*, as the Enſigne of its univerſal Dominion over the whole world; and that throne which Satan, under all the variety of forms and adminiſtrations of Rule and Government, hath gained unto his intereſt, and made inſtrumental to accompliſh his furious deſignes againſt the people of God, in all ages of the world.

This *ſeven headed and ten horned beaſt*, that is here deſcribed *in the likeneſſe of a Leopard, having the feet of a Beare, and the mouth of a Lion*, is the ſame with the *four great beaſts, that came up from the ſea, divers one from the other*, Dan. 7. *The firſt like a Lion, the ſecond like a Beare, the third like a Leopard, and the fourth dreadful, ſtrong and exceedingly terrible, having ten horns*, and theſe beaſts are ſaid, *v.* 2. to be brought upon the ſtage, or into their actings, *by the ſtriving of the four winds upon the great ſea.* This great ſea ſignifies the wavering, unſtable principles of the firſt creation, which is here preſented as the matter the Devil works on for the raiſing up of his throne, intimated by the *ſtriving of the four winds thereupon to the bringing up of the four beaſts*; which this *old Dragon* or univerſal *evil ſpirit, that evil one*, ſignified by *the four winds*, for the comprehenſiveneſſe of evill nature that is in him; by his conteſtings and ſtrivings in the hearts and conſciences of men, does forme to himſelf and ſet up as inſtrumental to his deſignes in all generations from the beginning of the world to the ending thereof.

The greatneſſe of the growth and extent of this *Dominion, reaching unto heaven and to the ends of the earth*, was ſignified unto *Nebuchadnezzar*, Dan. 4. under the ſimilitude of *a great tree; which grew and was ſtrong, whoſe height reached to the heavens, and the ſight thereof to all the earth, whoſe leaves were faire, and the fruit thereof much, and it*

was meat for all, upon whose branches the fowls of the heaven had their habitation : which was interpreted to signifie this universal Rule and Dominion throughout the whole earth, capable to be corrupted and wrought over (as it were) out of the hands of Christ, through God's permission, as the meanes whereby *to bruise the heele of Christ and his members*, throughout all the ages of the world; and suffered to be actuated by the *Devil and his Angels*, *living in the several branches of it*, and keeping it up over the Nations, as that, which is argued to be better then no Rule and Government at all, as conteining the meanes for the giving of meat in due season and maintaining orderly life and conversation amongst men, upon grounds of common equity, just and right; The countenancing of all which is no way inconsistent with the Magistrates subserviency to him, in the exercise of that enmity and implacable rage, with which he is prosecuting Christ and his seed, by his Lawes and Decrees for that purpose, whereby *the throne of iniquity growes, and spreads it selfe, throughout the whole earth.*

By comparing these Scriptures we shall find it evident, that this universal Monarchy or Dominion, exercised upon these principles and interests, and made *the throne and seate of the Dragon* in all times of the world from beginning to end, is that which we are to understand by the four Monarchies; nor are we to think it strange, that one Monarchy, which as in the four parts of it, it does comprehend all worldly Rule and Dominion, should be described as by four distinct Monarchies, since the Scripture it self leads us hereunto, when the four beasts mentioned, *Dan.* 7. are summ'd up into one beast, *Rev.* 13. 1, *&c.* signifying but the same Antichristian Rule and Power comprehensively in the one, which is to be found distributively in the other four, in its successions, variety of formes and administrations, wherein it hath had its being in the world, propagating and continuing it selfe in the same spirit,

rit, and intereſt, (which *nevertheleſſe* is ſtill in and under all that variety but one and the ſame evil ſpirit and corrupt intereſt) in and by the meanes of civil Rule and Government, domineering over the Saints in the world, and always *making warre with them*, as that one *beaſt that hath ſeven heads and ten hornes*; (in which way of interpretation I would not be underſtood, to exclude the literal or hiſtorical ſenſe, and common acceptation of the four Monarchies, which very well conſiſts with this) in the fall of which univerſal Monarchy and Government the four beaſts do all of them expire, and the Rule of the fourth Monarchy determines, as the *thrones that are to be caſt downe, that the Ancient of dayes may ſit, and ſet up an everlaſting Dominion, a Kingdome that ſhall receive no end.* And whereas, *Dan.* 4. 23, 25. *by the Decree of the watchers, that ſtrong and beautiful tree* (under which alſo this univerſal Monarchy is repreſented) *was to be hewen downe and deſtroyed; yet ſo, as to leave the ſtumps of the roots thereof in the earth, with a band of Iron and Braſſe in the tender graſſe of the field, to be wet with the dew of heaven, and have its portion with the beaſts of the field, till ſeven times paſſe over him*; this ſignifies the depraved, degenerated ſtate of this Government, as it is left in the hands of Satan, and managed by him and his inſtruments, during the time that the Saints *heele is to be bruiſed* thereby, which continues ſo, untill it be renewed and reſtored in ſubordination unto Chriſt and his Kingdome at his ſecond appearance, when *ſeven times will have paſſed over it*, and *the ſeventh Angel will have ſounded*, to the bringing in of *Chriſts Kingdome*, whereby he is to *rule the Nations with a rod of Iron, reigning with his Saints upon the earth a thouſand years*, when *it ſhall be knowne that the moſt High rules in the Kingdomes of men, (and not the Prince of darkneſſe,) giving them to whomſoever he will*, in a ſubſerviency unto himſelfe, as reſtored to their Primitive conſtitution and perfection.

Thus we have taken notice of that firſt *beaſt*, *coming*

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up out of the ſea (in the conſtitution, deſignes and periods thereof, *Rev.* 13. 1.) comprehending *all Nations, kindreds, Tongues and Languages, as they deteine the TRUTH in unrighteouſneſſe*, or in oppoſition to juſt and holy operations, and ſtand armed with the power of worldly thrones and Civil Judicatures, for their greater inſtrumentalneſſe unto Satan, in rage, fierceneſſe and cruelty, fitted for the uſe he makes of them, in bruiſing of the holy people and redeemed ones of God.

CHAP.

CHAP. XXII.

Shewing in particular, the workings of the myſtery of iniquity, in the conſciences of the children of the firſt Covenant, to the ripening of them unto perdition and final falling away from God.

NExt unto thoſe we have deſcribed in the Chapter foregoing, the Devil hath another ſort of ſubjects, as we have already ſhewed, that eſcape this firſt ſnare and danger of being drawne aſide and ſeduced unto prophane and unrighteous luſtings and operations: ſuch, who in that reſpect may have beene found *exerciſers of good conſcience, and to have walked therein with Paul*, having proceeded from under the firſt diſpenſation, into the Rule and *Dominion of the Law*, as owning themſelves in a profeſſed ſubjection and conformity thereunto; that is, to what is *righteous, holy, ſpiritual and good* in its nature and kind, not only as it is within themſelves but as they are made righteous in another, terminating in the very knowledge of Jeſus *Chriſt himſelf according to the fleſh*, by meanes whereof they come to *eſcape the pollutions of the world, and to be purged from their old ſins*; but are ſtill in a wavering, unſtable ſtate, ſo as to be capable of *turning aſide from the holy Commandment delivered unto them, and to have a latter end worſe then their beginning*, as by *wilfull ſinning after their receiving* in this manner, *the knowledge of the truth*, they come to loſe the benefit they once had of the ſacrifice and blood of Chriſt as the atonement and *propitiation for their ſins, through Gods forbearance towards them.*

Theſe do not, as the former, *deteine the truth in unrighteouſneſſe*, or in oppoſition to righteous and holy operations, but rather, quite contrary, deteine the *ſpirit of falſhood and deceit* in and under all their righteous and holy actings, *making a faire ſhew in the fleſh* a long time, *to the deceiving* both of themſelves and others, whilſt as the *Temple of God*, they ſuffer a falſe ſpirit to inhabit them in the roome of Chriſt and of God, ſhewing himſelf to be God, or perſonating the likeneſſe and ſimilitude of God, in and under which he oppoſes and *exalts himſelf above all that is called God*.

In theſe, *iniquity works* not plainly and down-right as in the others, but *myſterouſly*, as lying under all manner of *formes of godlineſſe* whatſoever, from the moſt ſenſual and bodily to the moſt ſpiritual and Angelical, diſcovering no oppoſition at firſt nor for a long time againſt godlineſſe, as it ſhines forth in the dreſſe of formes, worldly rites and inſtitutions that are legal or evangelical as to the letter of them; and as it appears in the loweſt or higheſt figures and ſimilitudes of God that can be given by the *tongue of men or Angels*. But *they have a root of gall and bitterneſſe* in and under all this, *ſpringing* up againſt godlineſſe in the power of it, and as in its perfection of beauty it begins to dawne and approach in *the firſt fruits* that the Saints enjoy by the *Spirit of adoption*, which is to ſhine forth more brightly and fully at Chriſts ſecond coming.

The coming of Satan into theſe, is after he hath beene once *caſt out of them, as a ſpirit of groſſe and open uncleanneſſe*, Mat. 12. 43, &c. by the power of Chriſts firſt appearance, as the *ſtronger then he*; who *when he is thus caſt out, walks about in dry places, ſeeking reſt and finding none*, ſeeking a place where he may be fixed and ſure to abide, which he findes none ſo prepared to be, as thoſe who have beene once in a large and high manner enlightned and cleanſed, *after all which they may ſo fall away, that it may become impoſſible to renew them againe to repentance*, being ſuch *to whom there remaines no more ſacrifice for ſinne, but a certaine fearful looking for of judgement and fiery indignation, to devoure them*; *into this houſe there-*

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fore whence he was caſt out, he thinks it his beſt way to *return*, and *when he is returned into this his houſe againe, he finds it* to be for his purpoſe, as that wherein he may reſt undiſcerned and unſuſpected, being *empty, ſwept and garniſhed*, and then *he goeth and taketh ſeven other ſpirits more wicked then himſelfe*, more fierce, cruel, and full of rage againſt the power of godlineſſe, *and they enter in and dwell there* as in their reſting place, out of which they ſhall never be driven or ejected more.

Of this number are all Hypocrites and Apoſtates, all that *receive the grace of God in vaine, who though they have* both *faith and a good conſcience*, yet not ſuch as will *abide triall*, or can be *held by them without wavering*, and therefore ſuch as at laſt will *faile and come to ſhipwrack in a ſtorme*, being but as the *houſe built on the ſand.* Theſe are they that *begin well*; Start at entrance into *the race ſet before them*, with the true Saint; *running well* a good while in the ſame; *going together to the* fleſhly Tabernacle of Chriſt or *houſe of God as friends*, as appears by that laſt plea of theirs, where they ſay, *Lord, Lord, have not we eaten and drunk in thy preſence, propheſied in thy Name, and in thy Name caſt out Devils, and done many wonderful works?* yet at laſt, *they go forth from the true Saints, becauſe they were never of them*, as to the divine birth and ſpiritual ſeed, having never beene made *partakers of the divine nature*, as the true *heirs of God according to the promiſe* are, in purſuance of the *great and precious promiſes*, declared in the New and everlaſting Covenant, to the cleanſing them from *all filthineſſe of ſpirit as well as of the fleſh*; which the other came ſhort of, having had only a cleanſing or waſhing away of the filth of the fleſh.

Nevertheleſſe through ſuch cleanſing only, and waſhing away of the filthineſſe of the fleſh, they gaine the appearance, viſibility and reputation of the right Saints, in the judgement of *mans day*, or of ſuch profeſſors, 2 *Cor.* 10 12. *who meaſuring themſelves by themſelves, and comparing themſelves with themſelves, are not wiſe*, but though Virgins, as cleanſed from

the filth of the fleſh, yet prove at laſt but *fooliſh Virgins, having oile in their lamps, but none in their veſſels*; holding all the grace and receivings of light from Chriſt upon a fading tenure which will not endure nor hold out to the end, in time of greateſt need, even at the bridegroomes ſecond appearance; who are therefore diſtinguiſhed, in the ſeven Churches mentioned in the ſecond and third Chapters of the *Revelation*, *from thoſe that overcome*, as the true heirs do; who are therefore made *pillars in the houſe of God*, *never to go forth more*; whereas theſe that made up a conſiderable party in every one of thoſe ſeven Churches, were ſuch from whom *the Candleſtick might be removed, and whoſe names might be blotted out of that life* they in the BEGINNING received.

Theſe therefore are Chriſts excommunicated ones, *the branches that have beene once in the Vine, and have partaken with the good Olive-tree in its fatneſſe*, but afterwards have proved to be ſuch *branches* as were *fit to be cut off*, prepared by their great and high illumination *for the fire* of more dreadful vengeance and wrath; in whom *the Devil tranſformes himſelf into an Angel of light*, by meanes whereof, *theſe his Miniſters do become falſe Apoſtles, deceitful workers, tranſforming themſelves into the Apoſtles of Chriſt and Miniſters of righteouſneſſe, whoſe end is according to their works*; an end that deceives them, as well as they by their works deceive the world.

All theſe, under the various formes and viſibilities of Saintſhip wherein they are found throughout the whole world under the name of worſhippers and ſervants of God (whether more or leſſe refined, whether Seraphicks in Angelical brightneſſe; or Senſualiſts, in meere *bodily exerciſe, which profits little*) are embodied and incorporated together as into one Temple or houſe of reſt unto the *falſe ſpirit* or *great deceiver, through whoſe ſubtilty* and dexterity *they are beguiled, to ſinne againe after the ſimiliude of Adams tranſgreſſion; that as the Serpent beguiled Eve, ſo are theſe alſo corrupted in their minds from the ſimplicity that is in Chriſt Jeſus*, 2 Cor. 11. 3.

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drawne by the taile of the great Dragon, out of their heavenly habitations, unto a revolt and *backſliding* with him into a fixed enmity againſt *Chriſt their true Husband*, to the *committing of whoredome and lewdneſſe* with a falſe ſpirit, as *adulterers and adultereſſes*: which adulterous brood of hypocrites and backſliders that the Devil hath in all ages propagated and multiplied *by occaſion of the ſame meanes that Chriſt ordeined to bring to life and lead unto ſalvation*, are compared in Scripture to the *holy City where our Lord was crucified, ſpiritually called Sodome and Egypt, the Iſrael after the fleſh*, which *Eſay* complaines of, ſaying, *Had not the Lord left us a ſeed, we had all beene like Sodome and Gomorrah*; referring to *Deut.* 29. where *Iſrael* Gods covenanted people, *v.* 3. *that had ſeene with their eyes, the great temptations, ſignes and miracles* which he did, were not yet ſo ſecured thereby, *v.* 18, 19, *&c. but that amongſt them*, (even that enlightned people) *might ſpring up a root that bears gall and wormwood, that though they hear the words of the curſe*, declaring the wrath of God againſt the falſhood, uncleanneſſe and deceitfulneſſe of ſpirit which they live in towards God under all their righteous and holy operations, makes them nevertheleſſe *bleſſe themſelves, ſaying, We ſhall have peace, though we walke in the imaginations of our owne hearts, adding drunkenneſs to thirſt.* In which caſe the Lord declares that he would *pour out his fury upon them, to make them as Sodome and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.* And, *Deut.* 32. 32, 33. this generation of men, in their good beginning as well as in their backſliding accurſed end, are at large deſcribed; where *their Vine is* ſaid to be *as the Vine of Sodome, and of the fields of Gomorrah; their grapes, grapes of gall; their cluſters, bitter; their wine, the poyſon of Dragons and the cruel venome of Aſpes*; their choiſeſt food and miniſtrations leading to the *chambers of death*, and tending to the *bowing downe of the back alway. Is not this* (ſayes God) *ſealed up among my treaſures, and laid up in ſtore with me*, in the proper time, to be revealed, when they *ſhall be conſumed by the breath of Chriſts mouth and brightneſſe of his ſecond coming?*

This is the great City, BABYLON the great, who is fallen, is fallen, from the glory of her first state in communion with Christ himself in his first appearance, and by the first Covenant, and through Satans seducements and beguilings is become the *habitation of Devils, the hold of every foul spirit, and cage of every uncleane and hateful bird.* For *all Nations,* or all sorts of men in all Nations *have drunk* more or lesse *of the wine of the wrath of her fornication,* or have made themselves drunk with the wine of this false spirit; and *the Kings* or eminent ones *of the earth,* men of renowne for godlinesse and vertue *have committed fornication with her, and the Merchants of the earth are waxen rich through the abundance of her delicacies,* even all that are for *gaine from their quarters*; that *count gaine godlinesse,* or are followers of godlinesse for earthly rewards, and as they gaine by it some way or other in this world.

The Devil muster's strong of the inhabitants of this City, from the lowest and loursest spirited legalist, to the largest, loose, spiritual Apostate and wanderer from the truth, (who center in one common interest of *enmity to the Crosse of Christ and the glory that followes in the power of an endlesse life, by attaining the resurrection from the dead*) taking in all hearts and consciences upon what pretence and cause soever, that do *faile of the grace of God*, and instead thereof, *have some root of bitternesse springing up, to their spiritual defilement and corrupting of their way towards him that is risen from the dead, and offers to marry them unto himself by an everlasting Covenant.*

In this I shall not need to enumerate, in regard the universal Apostasie of the latter times will be the best interpreter hereof, and will signifie, as it were, by name, the several distinct professions that will be herein concerned, whether of such as are zealous of Ordinances, shut-up under them, or of such as are loosen'd from them, living above them in a false, deceitful spirit.

This sort of Satans instruments and subjects are described, *Rev.* 13.11. and represented by the other *beast which John saw*

ſaw coming out of the earth, who had two hornes like a Lamb, to ſignifie the likeneſſe he bears, in all his actings, unto *Chriſt according to the fleſh*, or in his firſt appearance; but however, keeping the fierceneſſe and cruelty of nature, that was in the firſt beaſt, by *ſpeaking as a Dragon.* For indeed, this is ſtill the firſt *Adam* or natural man, new waſhed in the blood of Chriſt, and *healed of the deadly wound at firſt given to him*, and all his poſterity by the fall: through which healing he comes to be *wondered at*, or admired by the reſt of the world that are made partakers of this change (*as if theſe men were ſo the mighty power of God*, that nothing could withſtaud or make warre againſt them) to the puffing of them up, in this their cleanſed, healed ſtate of nature, and emboldening them *to open their mouth in blaſphemies againſt God, to blaſpheme his Name, his Tabernacle, and them that dwell in heaven*, and to proſecute theſe their words with execution, to the *making warre with the Saints and overcoming them.* So as what with the power of the firſt beaſt and the power of this ſecond, the Devil rules and hath his *dominion over all kindreds, tongues and Nations, and all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlaine from the foundation of the world.*

This ſecond beaſt, which is the firſt, conſidered, as having the *deadly wound thus healed*, as waſh'd from the filth of the fleſh, is therefore armed with the ſame power which the firſt had, for publick acting in and by the uſe of civil Rule and Government; *exerciſing all the power of the firſt beaſt before him*, or in ſuperiority to him and by way of greater eminency, *cauſing the earth and them that dwell therein, to worſhip the firſt beaſt*, or the old *Adams* image and perfection, *as having the deadly wound thus healed.* In which adminiſtration great wonders are wrought, ſo that *he maketh fire to come downe from heaven upon the earth in the ſight of men*; preſenting to the judgement of man, the fire and zeale of holy actings and righteous operations of the right impreſſion, exactly anſwering unto Rule, *whereby they that dwell on the earth are deceived*, taking this

image

image of God, in which they appeare and ſhine forth, for the higheſt and beſt diſcovery of God they are to arrive at; which thus miſtaken and abuſed, is compared, *Rev.* 13. to the *making of an image to the beaſt, which had the wound by a ſword and did live; having power to give life to that image* in righteous and holy actings, in which, to cauſe the old *Adam* or firſt beaſt, to ſpeak and go forth in ſuch vigour and perfection, as not to beare with any that *will not receive the image of the beaſt, and take his mark in their right hand or in their fore-head*, in their actings or profeſſions; denying liberty to any to *buy or ſell*, to have any worldly commerce, *that have not the mark or name of the beaſt, or the number of his name.* All this he does from the great credit he hath gained in the ſight of men, by giving plaine evidence and viſible teſtimony of the life that is brought into this image and of the ſpiritual gifts and enlightnings from heaven that accompany it, as a fruit and effect of Chriſts owne workmanſhip, which therefore he would *exalt above all that is called God, cauſing all to fall downe to it and worſhip it*, as the higheſt and fulleſt diſcovery of God, beyond which he will allow nothing to be owned or received; though this image be but the *number of a man*, of the firſt man, made of the earth earthly; as the ſumme of his natural perfection, which all the *children of wiſdome* know how to count, finde out and unriddle.

This ſecond beaſt is the ſame with the *little horne*, *Dan* 7 8. *before which there were three of the firſt hornes plucked up by the roots and behold, in this horne were eyes like the eyes of a man, and a mouth ſpeaking proud things*: and, *v* 11. *I beheld*, ſayes Daniel, *becauſe of the voice of the great words which the horne ſpake, (even words againſt the moſt high)* v. 25. *who ſhall weare out the Saints of the moſt high and think to change times and lawes; I beheld* (ſayes he) *untill the beaſt was ſlaine and his body deſtroyed and given to the burning flame*, v. 11.

All which does lively deſcribe the uſefulneſſe of this *ſecond beaſt, as he is diverſe from the firſt*, being ſet out and adorned with the purity and perfection of the firſt *Adam* (renewed upon

upon him by the blood of Chriſt,) *to make warre with the true Saints of the moſt high, and to weare them out with his cruelty and rage*, pretending to viſible Saintſhip himſelf, and by the power of his Rule and Government in the Magiſtracy, (that is ſubſervient to him) to give Lawes and Rules in Gods worſhip under colour of warrant from the Scriptures, making himſelf Umpire of all controverſies in matters of Religion, and declarer of Hereſies, Blaſphemies, and the like; in the exerciſe of which power *he ſpeaks great words againſt the moſt high* and *tramples* as duſt *under his feet* the ſpiritual ſeed or *inhabitants of the heavenly Jeruſalem, thinking* upon this faire pretext *to change times and Lawes*, and over-turne all that ſtand before him, in the managing of ſo glorious a deſigne as to bring in upon the prophane wicked world the Kingdome of Chriſt; and at the ſame time, *to ſlay the right heirs, that the inheritance may be his, and that he may reigne, as ſitting upon Chriſts throne*, when he cannot any longer carry it, as detected and laid open in the falſeneſſe of his owne ſpirit and principles.

This ſecond ſtate of Antichriſt and his Kingdome, is that which *John, Rev.* 17. *beheld, with* a holy kind of *wonder and great aſtoniſhment*, as little ſuſpecting ſo foul and unchaſt a ſpirit unto Chriſt, ſhould come forth in ſo fair and neere a likeneſſe and ſimilitude to him in life and operations, and therefore deſcribes it under the name of *the great Whore whom God was about to judge*, that is, to lay open and to deſtroy.

She is found *ſitting upon many waters, to wit, people and multitudes, Nations and tongues*, inhabitants (as we have ſaid) of the *holy City, ſpiritually called Sodome and Egypt, with whom the Kings of the earth or Princes of the world, (men in* the *honour* and dignity of the firſt *Adams* purity and principles,) *have committed fornication, truſting to this beauty*, and reteining it in oppoſition to Chriſts heavenly appearance (as unwilling to veil it, and let it fall into the grave with Chriſt, that the way thereby into the moſt holy might be ſet open) *making all the inhabitants of the earth drunk with this wine of her fornication.*

This is the Character of that unchaſt ſpirit that acts and in-

fluences the subjects of this branch of Antichrists Kingdome, under *a fair shew in the flesh*, a likenesse and conformity in life and actings, unto Christ himself. But the beast that carries this Whore, is the spirit of man, made *drunk with the wine of her fornication*; who in his actings of understanding and will, whether in his private or publike capacity of a Magistrate and Ruler, gives up himself to the service, interest and love of this Whore, or Antichristian spirit; which beast (compared with the other) is set out in an adorning of *scarlet colour, yet full of names of blasphemy, having seven heads and ten hornes*, the like power of man by counsel and force to carry on the designs of the old Dragon, as the first beast hath.

The woman that rides this beast, or this false spirit that influences this sort of enlightned men, makes a very faire shew, and is exceeding beautiful and alluring to the eye and judgement of man, being *arrayed in purple and scarlet colour, decked with gold and precious stones and pearls*; many admirable and excellent spiritual gifts received from Christ, *having a golden cup in her hand full of abominations and filthinesse of her fornication, and upon her forehead, written: Mystery, Iniquity, or Babylon* in mystery or its hidden deceit; *Babylon the great, the mother of harlots, and of the abominations of the earth.*

But under all this tempting, ensnaring glory, she is famous and eminent for two things, whereby Antichrists work is exceedingly advanced and carried on by her, after such a dexterous manner as could not possibly be contrived by the first beast with all his power. For this woman perfumed and decked with excellent ornaments and gifts, as she is described to the full, *Prov.* 7. 10, *to the* 24. and *Eccles.* 7. 26. is exceeding skilful at inveigling and drawing in numbers and multitudes into her *nets and snares*; and when they are once caught, she leads them *as the Oxe to the slaughter, fatting them to destruction*; and

Secondly, this falseneſſe of spirit with which she entices and ensnares men, is alwayes accompanied with a fixed

ed implacable rage and enmity againſt the chaſt Spouſe of Chriſt, ſo as ſhe is found *drunk with the blood of Saints*, which is ſo ſweet to none as to this ſort of men, under and by whom *the Lord was crucified* at *Jeruſalem*, and concerning whom he ſpeaks when he ſayes, *Behold, I ſend unto you Prophets and wiſe men and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge and perſecute from City to City, that upon you may come all the righteous blood, ſhed upon the earth from Abel to Zacharias*; and againe, *Oh Jeruſalem, Jeruſalem, Thou that killeſt the Prophets and ſtoneſt them that are ſent unto thee: how oft, &c.* Luke 13. 34. Matth. 23. *v* 34, *to* 38.

CHAP. XXIII.

Concerning the common intereſt wherein the Devils ſubjects meet and correſpond, under both the diſpenſations before mentioned, which yet by the wiſdome and power of Chriſt, comes at laſt to be diſſolved in the uſe which he makes of the one to deſtroy the other.

THE two ſorts of ſubjects before ſpoken of, are the two maine pillars and ſupports of Antichriſts Kingdome, who are figured out in thoſe *two beaſts*, which as two fit engines of warre the Devil makes uſe of in carrying on his enmity *againſt the Saints of the Moſt High*, in the contendings of him *and his Angels with Michael and his Angels* from the beginning of the world, to the ending thereof.

Theſe two beaſts in the eleventh of *Daniel*, under the figure of the *Kings of Perſia and Greece*, have their ruling power deſcribed, the one as *King of the North*, the other as *King of the South*, which *Ezekiel, chap.* 20. *v.* 46. *& ch.* 21. *v.* 2, 3, 4, 5, 12. interprets to our hands; where by the *South* he ſhews is intended the earthly *Jeruſalem*, as in her declining apoſtatizing ſtate, ſhe is ripening her ſelf for judgement by the hand of thoſe that are *not a people*, even the Heatheniſh Nations. And by the *North* He ſhewes is to be underſtood the *King of Babylon* as Head of thoſe Heatheniſh Nations, who areall remote and *aliens* from the beauty of holineſſe, that like the *Sun in his ſtrength*, ſhines forth in *Zion*. Theſe

Theſe alſo in the 8. of *Daniel* are ſignified by *the RAM and the HE-GOAT*; allwhich places compared together, do make known to us the conſiſtencie and correſpondencie wherein the Devil does at his pleaſure, through Gods permiſſion, retaine theſe two branches of his Dominion, when it is for the furtherance and advancement of his work, making leagues between them and ſtrengthening them by marriage; *for in the end of years they ſhall joyne themſelves together*, ſaith *Daniel*. *The Kings daughter of the South, ſhall come to the King of the North to make an agreement* or aſſociation *in prejudice to the Saints of the Moſt High*, and both theſe Kings *hearts ſhall be to do miſchief*; *and they ſhall ſpeak lies at one table* in joynt conſultations againſt the true witneſſes of Jeſus, thoſe that would ſerve to the introducing of his *everlaſting Kingdome*.

But in this combination of theirs they ſhall not proſper to the end: *though they mingle themſelves thus with the ſeed of men, and as the iron and the clay*, Dan. 2. 43. would faine be embodying themſelves together, all ſuch attempts ſhall be frivolous and diſappointed by God, made an occaſion of haſtening the ruine and downfal of Antichriſts Kingdome that would thus be peecing up it ſelf in both its branches againſt the Kingdome of Chriſt.

For when the hypocritical Apoſtate-generation of Profeſſors (ſignified by the *daughter of the KING OF THE SOUTH*, as having lived in the warmth and zeal of a legal ſpirit under the Sun ſhine or day of Chriſts firſt appearance) ſhall be ſo put to it, as to have no other relief left them but to aſſociate themſelves in combination with the prophane Heathen againſt the ſpirit of Chriſt in his faithful Witneſſes, and to eſpouſe the intereſt and principles of the corrupt degenerated world, figured out by the *firſt beaſt* and by *the KING OF THE NORTH*, (as living remote from the Sun-ſhine of Chriſts firſt appearance, under the ſingle Miniſtery of Angels,) and by the Iron, *Dan.* 2. as a ſtony-hearted generation *that cannot mix with the Clay*, (*Iſrael* with their hearts of fleſh, or knowledge of Chriſt after the fleſh) then is the time of the

downfal of both theſe Kingdomes neere; as is intimated by that Dreame of *Nebuchadnezzar* with the interpretation thereof, *Dan.* 2. ſignifying to us the whole Kingdome of Antichriſt, under the *great Image*, *whoſe brightneſſe was excellent, and whoſe forme was terrible, the head whereof was of gold, and his armes of ſilver, his belly and his thighs of braſſe, his legges of iron, his feet part of iron and part of clay*, to ſignifie his two ſupporters before deſcribed, and as both of them conſiſt together in one body or Univerſal Kingdome of Antichriſt, having the adornments of ſpiritual gifts, and all ſort of natural perfections, to ſet it ſelf out by; though ever declining, decaying and growing worſe and worſe in its apoſtatizing frame of ſpirit from Chriſt; who towards the end *will ſmite* both theſe Rules and Kingdomes of Satan, *as well the Iron as the Clay*, and by dividing them will break them and *ſhatter them to peece*, making one of them the ruine of the other; So that the *great Whore ſhall be burnt with fire* by thoſe very hands that were on her ſide for a ſeaſon, and ſo both of them in a manner ſhall fall together, to make way for *the ſtone cut out without hands, which as a great mountaine is to fill the whole earth.*

As therefore we have thus ſeene theſe two branches of Antichriſts Kingdome deſcribed in their conſiſtencie and aſſociation together; ſo it will be requiſite to conſider them, as in thoſe Chapters in *Daniel* before mentioned, they are repreſented alſo in their divided intereſts, and fierce irreconcileable oppoſitions one againſt the other.

Thus we ſee them ſignified to us under the *RAM and the HE-GOAT*, *the RAM* being the ſame with the *King of the North*, and *the HE-GOAT* with the *King of the South*: the firſt having a Kingdome and intereſt within himſelf, which the openly prophane will and judgement of man eſpouſes and embraces in oppoſition to and diſlike of the rule and intereſt of the renewed natural man, and the reformations and purity of his actions; in the exerciſe of which power, *the RAM puſhes Weſtward and Northward and Southward*, laying about on all hands,

hands, to subdue all unto his degenerated interest and way, *so that no beast might stand before him, neither was there any that could deliver out of his hand; So he did according to his will and became great.*

But to encounter him, *Behold, a HE-GOAT that came from the West on the face of the whole earth, none touched him in the earth, and he had a notable horne betweene his eyes, and he came to the RAM, and ran unto him in the fury of his power, and he came close to him, and he was moved with choler against him, and smote the RAM, and there was no power in the RAM to stand before him, but he cast him down to the ground, and stampt upon him, and none could deliver the RAM out of his hand. Therefore the HE-GOAT became very great, and when he was strong the great horne was broken; and for it, came up four notable ones towards the four winds of heaven, and out of them came forth one little horne which waxed exceeding great towards the South, and toward the East, and toward the pleasant Land,* Dan 8. In which description, under the type of this *HE-GOAT* and this *RAM*, we are given to understand the root and cause of this opposition and division betweene these two branches of Antichrists Kingdome, which is occasioned and maintained by Christ in the Ministery of his first appearance, in and by which for a season he associates in principles, Councels, actions and interest, his owne Saints in their fleshly state and as children of the first Covenant, with those that in the conclusion prove Hypocrites and Apostates, binding them up together in one Covenant, as with *a staffe of beauty and of bands* Zach. 11. and making as yet, *no* discrimination or *difference betweene the servants and the true heirs that are Lords of all*, but embarquing them together in one common interest and exercise of power, owned and supported by himself in opposition to the Rule and Kingdome of Satan under the first beast; and signified by the *One horne, which was betweene the two eyes of the HE-GOAT*, which came not to be broken untill he had mastered and quite subdued the *RAM*, and then it fell back by way of degeneration, into the interest and power of the

first

firſt beaſt, making head and oppoſition thereby *againſt the* HOST OF HEAVEN, from whom till then he had beene aſſiſted; and in the confidence of this united ſtrength being *waxed great, he ſets himſelf againſt this Hoſt of Heaven* (the true and right Heires, differenced from the ſtate of ſervants by the ſpirit of true ſonſhip or adoption) *and in his violence and rage he caſts ſome of them down upon the earth, and ſtamps upon them as the off-ſcouring of the world; yea, he magnifies himſelf againſt the* PRINCE OF THE HOST *Chriſt himſelf, and bruiſes his heele* upon the Croſſe, the conſequents whereof are *the taking away of the daily ſacrifice*, or whole viſible worſhip of the Jews, *the caſting down of the place of Gods Sanctuary* which God delivered up into the hand of the beaſt *by reaſon of tranſgreſſion, whereby the truth was caſt downe to the ground*; and the Rule of Antichriſt *proſpered and practiſed againſt the* HEAVENLY HOST *to give both the Sanctuary and the Hoſt to be trodden under foot, in reſpect of the tranſgreſſion or abomination* THAT MAKES DESOLATE. For no ſooner does the *King of the South*, or earthly *Jeruſalem* oppreſſe the ſpiritual ſeed and prevaile againſt the true *Sanctuary and Heavenly Hoſt, to tread them under foot*, but the *King of the North comes up againſt him like a whirlwind*, Dan. 11. 40, 41. *with Chariots and horſemen and many ſhips, and he ſhall enter into the Countreys and paſſe over; yea, he ſhall enter into the glorious Land and many ſhall be overthrowne*; ſo as *the firſt beaſt exerciſing the power* of the prophane and unrenewed judgement and will of man, armed *with ſeven heads and ten hornes, hath a mind put into him towards the Whore, to make her deſolate and naked, and eate her fleſh, and burne her with fire*; to the conſuming and deſtroying of one branch of Antichriſts Kingdome by the other.

Thus the King of *Babylon* did to *Jeruſalem* in the time of *Jeremiah*; and the Romanes to the Jewes inhabiting *Jeruſalem* after their crucifying of Chriſt; The like is foretold concerning the earthly *Jeruſalem that now is* in the dayes of the Goſpel, or *Holy City*, Rev. 11. *which is given to the*

Gentiles

Gentiles to tread under foot fourty and two moneths, and in the ſtreets whereof the dead bodies of the Witneſſes are to lie unburied three dayes and an halfe; for ſaith God, *Zach.* 14. 2, 3. *I will gather all Nations againſt Jeruſalem to battel, and the City ſhall be taken; then ſhall the Lord go forth, and fight againſt thoſe Nations, as when he fought in the day of battel.*

The Nations and the earthly *Jeruſalem* contend it long together, the conqueſt falling ſometimes to the one and ſometimes to the other, accordingly as *Jeruſalem* is faithful with her God, and keeps her ſelf as *a virgin daughter of Zion, chaſt to her own husband; for then ſhe ſhakes her head and bids defiance unto the King of Syria and all the Nations round about her*; but when ſhe revolts and back-ſlides from God, and *moves him to jealouſie by that which is not God, then he moves them to jealouſie by them which are not a people, and provokes them to anger with a fooliſh Nation; their Rock that bought them is pleaſed to ſell them* and deliver them up into the power of the Heathen and openly prophane people.

Thus Antichriſt wages warre with Chriſt, ſerving himſelf of the power and intereſts of both his Kingdomes, to advance his deſignes, and withſtand the coming in of Chriſts everlaſting Kingdome; both which are made up but of the principles of worldly wiſdome and power, managed upon a different account. The firſt conſiſting of the Dominion and Rule which Satan exerciſes over the Nations, Kindreds, and Tongues that he works off from Chriſt, in and under the firſt diſpenſation; cauſing them to *hold the truth in unrighteouſneſſe*, or to impriſon the witneſſe thereof in unholy and unrighteous walkings; wherein being become ſubject and ſlaves to Satan, and preferring that ſtate before the benefit of reſtauration by the blood of Chriſt to their firſt purity and perfection, tendered to them; they envie, hate and oppoſe all thoſe men that are better then they, and who by their holy profeſſions and righteous walkings, condemne them; *thinking it ſtrange* to find any that *run not with them into the ſame exceſſe of riot, ſpeaking evil of them* by reaſon thereof.

But now ſecondly, becauſe the Devil lies too much expoſed to common view in the exerciſe of this his firſt Rule and Dominion, and is not able to carry through his work, againſt the righteous and holy ſeed of Chriſt, under ſo foul a face as open prophaneneſſe, or at beſt, only a ſtate of Heatheniſme moralized by civil government; but finds by experience that the Saints of God are able to raiſe up too ſtrong a power and party againſt theſe meere heatheniſh ſubjects, even out of the world it ſelf, (as reſtored in ſeveral meaſures and degrees, to ſome purity and rectitude of natural principles, by the *coming of Chriſt in the fleſh, and by the preaching of the Goſpel to every creature under heaven*) he therefore winds about, and changes his courſe by *transforming himſelf into an Angel of light* and declaring himſelf a friend unto Chriſt, conſidered in his firſt appearance, and as he is the reſtorer and renewer unto man of his firſt purity & natural perfection; knowing that by this his diſſimulation and feigned complyance with Chriſt, as vile and falſe a ſpirit as he is, *he can come in by flatteries* into thoſe ſouls and conſciences whence he hath beene caſt out and kept out by force; and can returne as unſuſpected, and take up his place and ſtate *in the very Temple of God, ſhewing himſelf that he is God, by all the ſignes, wonders and evidences that fleſh and blood can expect from him to approve himſelf by*, to the *deceiving of the very elect themſelves, if it were poſſible, and uſing all deceivableneſſe of unrighteouſneſſe, he knowes how to greaten and enlarge his Dominion and Rule, by this* ſecond branch of it: in the uſe he makes of enlightned, reſtored men, the children of the firſt Covenant, that are *under the Dominion of the Law*, married to Chriſt by that Covenant, and who will admit no Rule nor Government over them, but ſuch as is conſiſtent with the righteous and holy operations and actings that are required by the Law in thoſe that *work as debtors unto it*; whereof we have, at large ſpoken, in opening the myſterious workings of ſinne and Satan, that are taken by the occaſion of the *Commandment, working death by that which is good*: ſo that the Devil makes a ſurer game for himſelf this way then the other; for

out

out of this grave there is no redemption, *but it muſt be let alone for ever; There remaines no more ſacrifice for ſin, nor place for repentance, when after ſuch enlightnings there is a drawing back, and falling away, through a root of bitterneſſe ſpringing up* againſt the dawning and approaching glory of Chriſt in his ſecond and heavenly appearance.

Such backſlidings and declinings of heart are fatal, as having mingled in them that ſeed and nature of ſinning, for which God *ſwears in his wrath*, whoever becomes wilfully guilty, ſhall *never enter into his reſt*; but be *delivered up to beleeve a lie, that they all that are ſuch, might be damned and periſh everlaſtingly, becauſe they received not the love of the truth that they might be ſaved:* but after they had received the knowledge of it, became bitter haters and oppoſers thereof.

When once this Decree of Gods wrath comes in its execution upon any ſoul, denying unto it the benefit of the ſacrifice of Chriſts death, let men have beene never ſo farre enlightned, to the *eſcaping of the pollutions of the world, through the knowledge of Ieſus Chriſt:* to the attaining of excellent *ſpiritual gifts, having all knowledge, all faith*, that can be had without the love of the truth ſhining forth in the Croſſe and Reſurrection of Chriſt; all this and *all the righteouſneſſe they have done ſhall be no more remembred, but in the iniquity they herein commit, they ſhall ſurely die*, and their *old ſins from which they had beene waſhed and purged, returne with* vigor and *power againe upon them*, making *their latter end worſe then their beginning.*

So then the Devil is no loſer at laſt, by temporizing for a while, and giving, as it were, leave unto his ſubjects, theſe *ſonnes of perdition*, to conforme to the Lawes of his enemy, and *walk with the Saints as friends*, and fellow-ſubjects in Chriſts Kingdome; for when they break and part, (*theſe drawing back to perdition, whilſt the true heirs go on to the ſaving of the ſoul*) the Devil finds his reckoning in the winding up, and ſerves himſelf of this his deceitful compliance by himſelf and his inſtruments with Chriſt and the true ſpiritual ſeed, to paythem

home at laſt with inveterate rage and malice, ſignified, *Rev.* 12. by that *flood of water which he poures out after them*, if it were poſſible, *to drowne and deſtroy them utterly*; as is moſt apparent alſo in the action and carriage of the *He-goat* in *Daniel*, that pretended a long while to be for Chriſt *the Prince of the heavenly Hoſt*, and to engage on his and their behalf againſt the *RAM, till hereby he had ſtrengthened the Kingdome to himſelf*, and then Chriſt and the true Saints have the ſlip given them, and *none more enraged againſt them* at laſt *then the HE-GOAT, none that ſpeaks greater words againſt them*, or more ready to piece up in aſſociation with the *RAM which he before had beaten downe*, and got the perfect maſtery over.

This will be found by experience a moſt certaine truth; that Hypocrites and Apoſtates when once they come to wilfull ſinning, and with *Saul* to diſcerne that *God hath left them and is departed from them* (as to what divine preſence and fruits of it, they had before beene made ſenſible of) none will be more ready to joyne avowedly with the Devil and the worſt of his inſtruments, to accompliſh their rage againſt the ſuffering Saints of Chriſt; who by this meanes, have all the power of the world not only withdrawn from being their protection, but declaring it ſelf in viſible oppoſition to them, and have little other defence left them then *in faith and patience to poſſeſſe their ſouls*, as the *poore, deſtitute and needy ones of the flock of Chriſt*. Which dark diſpenſation and ſeaſon is haſtening apace, being, as it were, the midnight-ſtate wherein the *Bridegroome ſhall come the ſecond time without ſinne unto ſalvation*; and unto which all things muſt work, as the laſt times draw to their end, when the falling away will be greater then ever, and the rage of all the Churches enemies moſt enflamed and implacable, and when all viſible protection and defence ſhall be as good as taken away from the true ſpiritual ſeed and ſuffering Saints, to the making of *ſuch a time of trouble, as never was ſince there was a Nation.*

Yet the Scriptures do declare, that although the ordinary

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ry viſible protection ſhall be *taken away* and withdrawn *from the holy people*, and their power of the arme of fleſh broken, *God will however be a little Sanctuary unto that reſidue and remnant* which he ſhall preſerve *faithful unto himſelf* under all the trials and ſhakings that ſhall be brought upon the world. For, *Zach.* 14. 3. It is ſaid, *Then ſhall the Lord go forth againſt thoſe Nations as when he fought in the day of battell*, which *ver.* 13. interprets to be in the caſe of *Gideon*, *when a great tumult from the Lord was ſent amongſt* his peoples enemies, ſo as *they did lay hold every one on the hand of his neighbour, and roſe up one againſt another*, until they all fell together (like *Abners* and *Ioabs* men at the poole of *Gibeon*) and became a prey to *Gideon* with his company, *who ſtood* (as it were) *ſtill, with their lamps burning*, and hearts praying unto the Lord, until this ſalvation was wrought for them. And this which was wrought by the Lord only, is yet ſaid to be done by the *ſword of the Lord and of Gideon*; to ſhew that there was a ſword ſtill in the hands of Gods people, though retained in ſuch a poſture of creature-weakneſſe, that it was more in ſhew then any thing elſe.

Unto this day of battel, fought and won by *Gideon*, doth the Holy Ghoſt by the Prophet *Zachary* referre, thereby foreſhewing, how that the like diſpenſation of Gods power and protection is reſerved to be put forth by him on the behalf of that remnant that ſhall be reduced to ſuch a ſmalneſſe in number and deſtituteneſſe of all viſible power, that nothing but ſuch a day of battel (to be acted over againe for them) as this, is judged meet by God to be the meanes for their deliverance.

And becauſe in this battel, as we have ſaid, there was not only the *ſword of the Lord*, *but the ſword of Gideon*; it doth ſeeme to intimate, that the ſword and power of Magiſtracie, as well Civil as Military, ſhall not be ſo quite taken out of the hands of Gods people in the laſt and worſt of dayes (even whilſt the *Witneſſes are propheſying in ſackcloth, and finiſhing their teſtimony*,) but that in the midſt of the *little remnant* of Gods faith-

ful ones, there ſhall be found ſuch a holding of that ſword in their hands, as was with *Gideon* and his three hundred, having been taught the practice and uſe of it in the greateſt purity and moſt exact ſubſerviencie unto Chriſt it is capable of, till the *reſtitution* be made of that and *all* other *things*, in their full *redemption from the bondage of corruption*, by Chriſts ſecond coming.

CHAP.

CHAP. XXIV.

Concerning Magiſtracy, as in its primitive conſtitution and right exerciſe, it hath its place and beares its part in the Reigne and government of Chriſt over men, in this world.

WE have already conſidered Magiſtracy as in its corrupted, degenerated uſe, it is in a manner the *Throne* and ſeat of the beaſt, ſerving to promote and advance the great deſigne and intereſt of the Devill in the world; whereby it doth become part of his Kingdome and hath its place and uſe in the Government that Antichriſt keepes up, to the oppreſſing and keeping under the deare Saints and Holy ones of the true and living God.

And therefore it doth not onely follow in courſe, but there is a kind of neceſſity enforcing to treat of it alſo, as in its primitive conſtitution and right exerciſe, wherein it is not only capable of ſerving to a higher end, but muſt through the reſtitution that all things are to be brought forth in at laſt, be made actually inſtrumental unto the Holy deſignes and glorious intereſt of Chriſt and his people, as his earthly *Throne, wherein he will ſit and rule the Nations as with a rod of iron*, and part of that dominion which the Father will give unto him in the end of dayes, as that *Glory and Kingdome wherein all people, Nations and Languages ſhall ſerve him, whoſe dominion is an Everlaſting dominion that ſhall not paſſe away, and a Kingdome which ſhall not be deſtroyed; But as a judgement, ſhall ſit, and take away all other or Contrary Dominion hereunto, to conſume and to deſtroy it unto the end; whereby the Kingdome and Dominion and the greatneſſe*

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of the Kingdome under the whole Heaven ſhall be given to the people of the Saints of the Moſt High, whoſe Kingdome is an everlaſting Kingdome, and all Dominions ſhall ſerve and obey him, *Dan.*7.14,26,27.

And whereas it is ſaid in this place, all Rulers muſt be brought at laſt to ſerve Chriſt and his people; yea, to ſerve Chriſt in his people, it doth not only meane earthly Thrones amongſt men, but the very heavenly Thrones of Angels themſelves, who are made ſubject unto Chriſt and the true ſpiritual ſeed that are the right *heirs of ſalvation, unto whom even the Angels are appointed Miniſtring ſpirits*; who yet as we have ſhewed, are the higheſt Lords and Rulers of this world under Chriſt, thoſe that *execute his command* in all parts and places of his Dominion, throughout the whole world; being thoſe *that are higher then the higheſt* Rulers amongſt men, and that know how to bring redreſſe of grievances and reſtauration of *judgement in a Province, when it is violently perverted* by the uncontrolable force and power of man, then in Authority and Rule there, *Eccleſ.*5.8.

The Angels then under Chriſt are the *higheſt powers* in this world, whoſe *Thrones and Dominions and Principalities* are inviſible, yet are influencing to all viſible powers whatſoever; ſteering them to the end Chriſt hath appointed, whatever the intentions, deſignes and intereſts of the inſtruments are; And all viſible powers are the next ſubordinate Thrones and Dominions unto them, which amongſt men (who are ruled by and under a viſible adminiſtration of government,) are accounted ſupreame, and thoſe we call the Higher or higheſt powers.

Theſe *powers*, *Rom.* 13.1. are ſaid *to be ordained of God*, and 1 *Pet.* 2.13, 14. are likewiſe called the *ordinance of man*; both which ingredients are therefore requiſite to the ſetting up of Magiſtracy amongſt men in its right conſtitution and exerciſe. For men in their Creation and births are *made of one blood, all the nations of them*, Acts 17.26. and ſo are equal, and cannot therefore be diſtinguiſhed and fixed in ſuch different conditions and capacities of Rulers and ſubjects, but by *Gods ordinance* and

and to ſerve ſome holy and glorious end of his; nor is the ſubjection which God requires, irrational and meerely implicit, but rational and voluntary, unto which men are to be led not only by the awe and feare of God, unto whom it is they pay a duty; but are alſo to be won and perſwaded by the ſenſe of their common good and benefit thereby; which, in what ever formes the government be adminiſtred (that in themſelves, ſimply conſidered, are all lawful and innocent) doth difference juſt and righteous Rule and Government over men, from a Tyranny and ſubjection unto private will and luſt, which is none of Gods Ordinance, but the abuſe of it. When luſt thus creeps into Magiſtracie, which in it ſelf, is the good Creature and Ordinance of God, it knows how to engender to bondage and tyranny, which God for a puniſhment brings upon the Nations of the world, and ſuffers, but it is no part of the Primitive inſtitution of a right Magiſtracie, a deſcription whereof we find, *Iſa.* 1.26. where it is propheſied of and promiſed to be ſet up as part of Chriſts Kingdome, as reduced to its original patterne: for ſo ſaith that Scripture, *I will reſtore thy Judges as at the firſt, and thy Counſellors as at the beginning, afterwards thou ſhalt be called the* CITY OF RIGHTEOUSNESSE.

This is yet farther explained, *Iſa.* 60. 17, 18. Where we find that the ſame heightning and purity, which other parts of the Creation ſhall arrive unto (through the general *reſtitution of all things*,) Magiſtracie it ſelf (as ranked among the reſt,) is proportionably to receive; *For braſſe* (ſayes he) *I will bring gold, and for yron I will bring ſilver, and for wood braſſe, and for ſtones yron; I will alſo make thy officers peace, and thine exactors righteouſneſſe. Violence ſhall be heard no more in thy land, waſting nor deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe*

This reſtauration ſeemes to hold proportion with the degenerating of Magiſtracie, figured out in *Nebuchadnezzars Image. Dan.* 2.32,33. *Whoſe head was of fine gold, his armes and breaſt of ſilver, his belly and thighs of braſſe, his legges of yron, his feet part of yron and part of clay*; which, when it ſhall be ſunk downe in-

to this its loweſt and moſt corrupted ſtate, is to receive a change, wherein it ſhall be raiſed up to its primitive height and glory.

We are then from hence to be aſſured, that Magiſtracie had a primitive patterne and Rule unto which *Iſa.* 1. 26. referres; which though as to the practice of it, it will hardly be found, yet hereof the judicials of *Moſes* were a ſhadow and type, as through which did ſhine forth a Magiſtracie yet in promiſe, in the *man Chriſt Jeſus*: which *Moſes* beheld as the true Original in the Mount, *when he received the command to ſee that he made all things according to the patterne ſhewed him in the Mount*; and who ſaith of Chriſt, *Deut.* 18. 15, 18. *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall you hear*: which compared with *Iſa.* 32. 1, 2. ſhewes that this Prophet is alſo a King, in the ſenſe now ſpoken of; where 'tis ſaid, *Behold, a King ſhall reigne in righteouſneſs, and Princes ſhall Rule in judgement, and a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, and the ſhadow of a rock in a weary land.*

So then faith ſees or may ſee an image and Rule in Chriſt, *by whom Kings Rule and Princes decree juſtice*, unto which Magiſtracie it-ſelf, in its Primitive inſtitution and right exerciſe, is or ought to be conformed: the knowledge of which truth was powerfully ſet upon *Davids* ſpirit, enabling him Prophetically to deſcribe it, 2 *Sam.* 23. 3, 4, 5, 6, 7. ſaying, *He that rules over men muſt be juſt, ruling in the feare of God, and he ſhall be as the light of the morning when the Sunne riſeth, even a morning without clouds, as the tender graſſe ſpringing out of the earth, by cleare ſhining after raine*: Which though *David* did not fully experience in his perſonal adminiſtration of this Rule (which was in him as in the type,) nor yet could find it like to be *in his houſe*, as to the fleſhly ſeed, yet he foreſaw it and accordingly propheſied of it as a thing to come, by the exerciſe and adminiſtration thereof in the hand of Chriſt and his people in the latter dayes: and ſo firſt deſcribes, wherein Magiſtracie conſiſts,

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as conſidered in the purity of its inſtitution and the right exerciſe thereof, when he ſaith *He that rules over men muſt be* JUST, *ruling in the fear of God*: and ſecondly, when he ſhewes alſo the uſe which Chriſt will make of it, when it ſhall by him be brought into practice, according to its firſt patterne; even for the thruſting away of all the *ſonnes of Belial*, *as ſo many thornes* that have laine goading in the ſides of Gods ſuffering Saints, for a long time, *which cannot be taken with hands*; *but the man* inveſted with this Magiſtracie and power *ſhall be able to touch* and ſubdue them, as *fenced with this rod of iron*, *and ſtaffe of a ſpeare, and they ſhall be burnt alſo with fire in the ſame place. The fire that comes forth out of the mouth of Gods witneſſes ſhall alſo ſlay them*, as concurring with this ſword to the utter deſtruction of all Gods enemies. As a true reſult then ariſing out of this Scripture, it doth appear,

Firſt, that there is a rule over men which is Gods Ordinance, capable to be brought into its exerciſe and practice amongſt them, according to the purity of its inſtitution: which being called *a Rule over men*, and not in them, ſignifies, that the exerciſe thereof refers to the outward man, or outward concernes of men, in their bodily converſe in this world.

Secondly, that he that is to be in this power, as qualified to exerciſe this Rule, is man; firſt, Chriſt himſelf as he is the Son of man, and then the Saints, as gathered into one glorified body with him. But this will be only at the time of Chriſts ſecond coming: Nevertheleſſe, man in his earthly ſtate (as the figure and type of this) is and hath beene qualified for the exerciſe of Magiſtracy from the beginning to the end of the world; which ſeemes to be as one of *the pillars* whereby *Chriſt bears up the World* through the vertue of his blood, when otherwiſe by the fall, *the earth and all the inhabitants thereof had beene diſſolved, and run into confuſion*, Pſal. 75. 3. keeping this *promotion* at his owne diſpoſal, ſo as, *ver.* 6, 7. *It cometh neither from the Eaſt, nor from the Weſt, nor from the South, but God is the Judge, he putteth downe one, and ſetteth up another*, in the variety of formes and adminiſtrations wherein it is and hath beene exerciſed in

all ages throughout the whole world.

And as the meanes of qualifying men hereunto, Chriſt hath beene keeping up his witneſſe, even the fear of the Lord in the conſciences of men, under the threefold Government and Rule which he ſets up in them, which he preſerves as a diſtinct juriſdiction from the outward exerciſe of Rule by man, but as conducing to the better managing and carrying on of that outward Government in the hands of men.

For when the Scripture ſaith that the Rule of Magiſtracy is over men, we are to underſtand by this terme, the proper ſphere, bounds, and limits of that office; which is not to intrude it ſelf into the office and proper concernes of Chriſts inward Government and rule in the conſcience (at large before diſcourſed by us) but is to content it ſelf with the outward man, and to intermeddle with the concernes thereof in reference to the converſe which man ought to have with man, upon the grounds of natural juſt and right, in *things appertaining to this life*; wherein the Magiſtrate or higher power is not only the proper Judge, but hath the right of coercion thereunto, if not obeyed.

And the more illuminated the Magiſtrates conſcience and judgement is, as to natural juſtice and right, by the knowledge of God and communications of light from Chriſt, under any of the three diſpenſations before mentioned; the better qualified is he to execute his office, and the more accountable he is to God and man, in default thereof. So in a threefold reſpect Magiſtracy may be brought into its lawfull exerciſe over men; and where it is not ſo, it is the ſinne and abuſe of thoſe that exerciſe it and deteine it in unrighteouſneſſe, contrary to the light within them, which they live under and ought to be faithful unto.

Before we go farther then, we are to acknowledge, that Magiſtracy or Rule over men may be exerciſed amongſt all Nations in general, in a lawful and right manner, ſuitable to their diſpenſation and light received; and as ſuch, is as a weaker or ſtronger ſort of Rule of and from Chriſt ſet up amongſt them, and

and ought not therefore ſo much as in its loweſt diſpenſation, in the righteous exerciſe thereof, to be judged, condemned or diſobeyed by any, as accounting it apart of the fourth Monarchy, or ſeat of the beaſt; ſince it is ſo only, as conſidered and found in its corrupt uſe, and fixed enmity againſt Chriſt and his Saints.

Againe, by this alſo we may take notice that we are not to be in bondage to the Judicials of *Moſes*, as in the letter of them they conveyed the Lawes of Civil Government to the people of the Jewes; ſince the ſpirit and original patterne of thoſe very Judicials is ſet up by Chriſt in men, through his reſurrection from the dead; to enable them unto a *righteous ruling over men, in the fear of the Lord, by the pouring out of his Spirit upon all fleſh*; and thereby qualifying them unto that office, as wel as to all other Chriſtian duties, performable by the renewed natural man. So as it would be a returning back againe unto *Moſes*, contrary to his owne charge, *Acts* 7. if we ſhould bind up our ſelves to his Judicials: For *Moſes* himſelf ſaith, *A Prophet ſhall the Lord your God raiſe up unto you, like unto me, him ſhall ye hear in all that he ſhall ſay unto you*; as well for the enabling of you to the right diſcharge of Magiſtratical duties, as the reſt of that work which the Chriſtian is to be converſant in, according to his command. So that inſtead of going thus backward, we are to go forward and to be ſtill enquiring and learning out more of Chriſts mind in this great work, as by ſteps and degrees he leads us therennto through the influencings of his Spirit in a way of righteouſneſſe, and by the daily renewed outgoings of his providence.

And doubtleſſe if *Moſes* Judicials are thus to be left behind, as they that have loſt their force and obligation; no humane ordinances or poſitive Lawes muſt expect to be perpetual and exempt from change and removal, if the Lord pleaſe by a viſible hand of his owne, *in judgement and righteouſneſſe* to *fold them up as old garments, and change them as veſtures of the worlds old faſhion*, to make way for the *new heaven and new earth* that Chriſt is bringing into their roome: whoſe aboliſh-

ing and taking away in ſuch a caſe, is their improvement, perfection and eſtabliſhment, according to the Primitive and beſt Conſtitution of Government.

This being by way of preparation and introduction laid down, we ſhall now proceed to ſhew more particularly, wherein Magiſtracy, as to the purity of its conſtitution and righteouſneſſe of its exerciſe, doth conſiſt.

Magiſtracy then is the Rule which God hath ordained to be exerciſed over the outward man, by man himſelf qualified thereunto, to act in righteouſneſſe and in the fear of the Lord, in diſcharge of this his high and great truſt; and ſo is an office meerly reſpecting Rule and Government over men, in their outward concernes, which is capable to be rightly uſed or not, according as the perſons entruſted therewith, are qualified and do exerciſe the ſame, the office of it ſelf being good, and the end for which it is ſet up, being according to Gods Ordinance and inſtitution, for the miniſtring of puniſhment to them that do ill, and encouragement and protection to them that do well.

And men may lawfully arrive and attaine unto this office and dignity, either in an ordinary way, through the endeavours and free choice of men; or extraordinarily, by the immediate call of God himſelf to the exerciſe thereof, making thoſe that are to obey, *willingly ſubject in that day of his power.*

For the office it ſelf, it is (as we have ſhewed) in Gods inſtitution, a Rule that is ſet up over the outward man, in righteouſneſſe and in the fear of the Lord, obliging the perſons intruſted with this power, to put forth righteouſneſſe in all their actings that appertaine to their publick charge, in the judgements and ſtatutes given for the right ordering and regulating of humane ſocieties, in the outward converſe of men one towards another, and in the common protection, ſafety and defence which by them is to be provided, with reference to thoſe that are under their charge.

And as in this, the principles of natural juſtice and right, in their higheſt improvement, are to be their Rule; ſo the fear of the

the Lord ſhould oblige them in an humble dependency upon him, and trembling poſture of mind before him, to be watchful, in not ſuffering any thing to be done by them, that may carry in it, hinderance or oppoſition to the breaking in of higher diſcoveries upon them, as to the very exerciſe of the Magiſtratical office, in the purity and perfection, wherein it is promiſed to be brought forth in the laſt dayes by Chriſt himſelfe; unto which they ſhould alwayes have willing and ready minds, to make way and to ſubmit.

Upon ſuch grounds, Magiſtracy may be preſerved in its lawful uſe and exerciſe, as a *faithful ſervant waiting for the coming of his Lord*; and the perſons exerciſing that authority, are to be accounted as the Miniſters of God to us for our good; of whom we are to be afraid, if we do evil; and whom we are not to fear, if we do well; becauſe they are to be *a terrour only to evil works, and a praiſe to the good*: In which reſpect, the Apoſtle ſayes, true Chriſtians *muſt needs be ſubject*, as having an obligation leadin them thereunto, *not only for wrath, but for conſcience ſake*, Rom 13.5.

The power that appertains to this office, is all the ſtrength that man is capable of being formed into, either in a way of counſel or force to prevent and reſiſt all aſſaults that may encounter the ſame, in way of diſturbance or oppoſition; to the end that righteouſneſſe in the outward converſe of men, may run and be in Authority and Rule againſt all contradiction thereunto, from the malice of Devils or men.

And therefore we are not to conceive, as moſt are apt to do, that man in his innocent ſtate and ſinleſſe nature, ſtood in no need of this office of Magiſtracy; for it is not only uſeful to reſtraine from unrighteouſneſſe and diſorder occaſioned by ſin and the fall; but alſo to conſerve and maintaine men in the good order and right diſpoſition of things, wherein by their creation they were placed, in a preventing way unto the diſorder and danger that luſt threatens, and is ready to introduce upon man in his mutable righteous and holy ſtate.

And in this way of exerciſe it will be upheld by Chriſt, during

during his Reigne on earth the thouſand years, *when with the whole creature it ſhall be reſtored from the bondage of corruption into the glorious liberty of the ſons of God*, and be made ſubſervient to the intereſt of the right *heirs of ſalvation*, whereby *Kings ſhall become nurſing Fathers, and Rulers Nurſing Mothers unto the Church; bringing the glory and power of all Nations unto it*; ſo as *all Nations ſhall walk in the light of the new Jeruſalem*, before which all the Kings of the earth ſhall ſtoop and be made to yeeld homage and ſubjection, as not able to reſiſt the wiſdome and power of God there ſhining forth; but from the conviction and demonſtration flowing thence, ſhall conforme, whether they will or no, to the righteous Rule of this Government of Chriſt, who thereby *binds their Kings in chaines, and their Nobles in fetters of yron*, cauſing them to fall downe and yeeld themſelves up in ſubmiſſion thereunto; or elſe to be *burnt up like thornes in the fire*, as they ſhew themſelves reſiſters thereof: this being the *honour which all the Saints ſhall have*, in this manner to prevaile over, and ſubdue all their enemies and oppoſers, *Pſal.* 149.

From what hath beene ſaid, we have had ſome general inſight into the true nature of Magiſtracy or Rule over men, and how righteous an adminiſtration it is, reſpecting the outward man, as well in the Principles as the Rules of righteouſneſſe, that are enabling thereunto on Gods part, whoſe ordinance and inſtitution it is: ſo that conſidered, ſuch as God requires it to be, it is mans *Ruling over men in righteouſneſſe, and in the true feare of the Lord.*

And this Chriſt, in his own perſon as the Sonne of man, is perfectly qualified to do, *whoſe right alſo it is, having all power in heaven and in earth put into his hands.* And his Saints when fitted by him, to ſit upon the Throne of the ſame glory with him, ſhall likewiſe be found prepared to bring forth even Magiſtracy it ſelf in its right exerciſe, exactly anſwering the end for which it was ſet up by God; and ſo ſhall be acknowledged by all the Nations of the world, during the thouſand years Reigne of Chriſt on earth.

Which

Which pure ſtate of Magiſtracy, in the practice of it, anſwerable to the righteouſneſſe of its Primitive inſtitution, is part of Chriſts Kingdome which he exerciſeth in the world. Which therefore we are to eye, and be farre from diſcountenancing or grieving the witneſſes thereof, who through humane frailty may be at firſt very raw in the particulars unto which they give witneſſe herein, when their hearts may be ſincere to Chriſt, in longing after his coming, to ſet up even Magiſtracy it ſelf in the purity of its uſe and exerciſe.

And if it be here demanded, whether the Saints of God are to content themſelves with having this in their eye only, and with the contemplation of it by faith, as the thing which Chriſt will bring about in his due time, in deſpight of all oppoſition, who as the *ſtone cut out of the mountaine without hands*, Dan. 2 45. *ſhall become a great mountaine that ſhall fill the whole earth*; It is anſwered,

Though the Saints ſhould ſit down *in faith and patience*, waiting to ſee this promiſe accompliſhed by the immediate power and hand of Chriſt, without entertaining any ſolicitude in reference to other meanes, they ſhould not be diſappointed nor fall ſhort of their expectations at the laſt.

But ſecondly, there is a duty of the day, a generation-work, reſpecting the time and circumſtances of action, in which the lot of our life is caſt, which calls upon us to uſe all lawful and righteous meanes that are afforded by the good hand of God, through the inward light and knowledge he vouchſafes, and outward providences and helps which he caſts in, whereby to make way for, and to be *haſting unto the coming of that day of God, wherein the* old *heavens and earth ſhall be rolled away as garments, yea, with the works that are therein, be burnt up, and the new heavens and the new earth wherein dwelleth righteouſneſſe* ſhall be brought forth in their roome.

Our part is the ſame therefore in this, as in the practice of other righteous duties appertaining to us, the perfection whereof we cannot expect untill the *redemption of the body*, and yet we are to be uſing all lawful meanes and endeavours, to come

as near the Primitive patterne and Rule as we can, in our whole practice throughout.

So that when once we have well conſidered what Rule Chriſt himſelf if he were on earth, would exerciſe over men, in *protecting thoſe that do well, and being a terrour to evil works*, as alſo in diſtributing righteouſneſſe equally and impartially unto all, upon the grounds of right and juſt (which every one, in the meaſure of light they have attained, are acquainted with, and do acknowledge for the Rule which they are willing to be concluded under, as to all their outward concernes) we ought in the way of Chriſt, and in the uſe of all lawful meanes, to be as near this in our practice as poſſibly we may, in the Rule over men, which we ſhall be either as principals or acceſſories in ſetting up, holding our ſelves obliged in heartineſſe and freedome of mind, to maintaine.

In this leſſon, the Lord Jeſus hath given cauſe to many of theſe Nations in theſe late years, to be great proficients, by the experiences which he hath afforded them ſtep by ſtep, for the learning of his will and mind therein: who hath not emptied us *from veſſel to veſſel* without ſome teachings thereby, what was bad and fit to be left behind; nor without ſome dawnings and intimations of what is good, and is yet before us, to be proſecuted and followed after.

Which, whoever ſhall impartially and ſincerely weigh the cauſe and intereſt which the good people of this Nation have all along engaged in (as well in reference to their Civil liberties or intereſts of men as men, as to their Chriſtian liberties, as Saints) cannot but acknowledge: nor therefore can yet remove the perſwaſion throughly out of their minds, that God, who hath brought on the work thus farre, ſhould leave it here when it is come (as it were) unto the birth, and is upon the very anvil to be formed into what may anſwer the true ends of Magiſtracy and common good of men: unto which if there were yet applications made in a way of righteouſneſſe, and in the fear of the Lord, good men and Gods own people might not deſpaire of being *taught by God*, and enabled

enabled through his power to grow up to that, wherein *like faithful ſervants unto Chriſt* they might receive *encouragement from their Lord at his coming*; and *finding of them ſo doing, with their loynes girt, and lamps burning*, ready to receive him at his ſecond appearance.

For if once the Lord be pleaſed ſo farre to enlighten the minds of men in theſe Nations, Governours and people, as to ſhew them the good of Magiſtracy as it is in its Primitive inſtitution, and is held forth in promiſe, for to be reſtored in the laſt dayes; It will then be their deſire and delight to enquire and conſider in a way of free debate and common conſent, on behalfe of the good people of theſe Nations (who in all theſe great trials have ſtood faithful, and unſhaken, as to the knowne cauſe they have beene engaged in) how the Rule over them may be brought neareſt to its firſt inſtitution and original patterne, in the exerciſe and practice thereof amongſt them (founded, as we have ſeene, upon the principles of natural right and juſt, and ſo excluſive to all private intereſt and perſonal concerne of any ſingulars that ſhall be found to ſtand in competition with, or preference to the good of the whole) and how that which is the Ordinance and Inſtitution of God, may become alſo the ordinance and ſtatute of man, eſtabliſhed in a free and natural way of common conſent to the reuniting of all good men as one man, in a happy union of their ſpirits, prayers and counſels, to reſiſt all common danger and oppoſition, which by Devils or Men may be raiſed againſt them.

And in this poſture, being taught how to eſcape the defilements and corruptions of the world, together with the wrath and vengeance attending the ſame, they may be accounted worthy to *ſtand before the Sonne of man at his appearance*, and be acknowledged by him as *thoſe faithful ſervants* of his, *Luke* 12. 42, *&c. whom the Lord having made Rulers of all his houſhold, to give them their portion of meat in due ſeaſon, ſhall find at his coming, to be ſo doing*; in diſtinction from thoſe *wicked ſervants, who ſay in their hearts*, and by their actions

(whatever contrary profession may be in their mouths) that *their Lord delayeth his coming*, and thereupon apply themselves to *beat their fellow-servants, and to eate and drink, and be drunken; upon whom the Lord will come in a day when they look not for him, and at an hour when they are not aware, and will cut them in sunder, and appoint them their portion with hypocrites and unbeleevers, where will be weeping and gnashing of teeth.*

CHAP.

CHAP. XXV.

Treating of the power which ſhall be given unto the two Witneſſes, to Prophecie and finiſh their teſtimony, when the ſuffering Saints of Chriſt muſt expect the viſible protection of Magiſtracy to faile them, as exerciſed in a worldly way.

WHat theſe two Witneſſes are (conſidered as well in a general acceptation as in the more reſtrained ſenſe, relating to *Revel.* 11. where the power of propheſying, to be given to them, is mentioned) we have already ſpoken in the thirteenth Chapter; unto whom the Scripture ſayes, *power ſhall be given to propheſie a thouſand two hundred and threeſcore dayes, in ſackcloth, being the two Olive-trees and the two candleſticks ſtanding before the God of the earth; whom, if any man will hurt, fire proceedeth out of their mouths and devoureth thtir enemies; and if any man will hurt them, he muſt in this manner be killed. Theſe have power to ſhut heaven, that it raine not in the dayes of their prophecie: and have power over waters to turne them to blood, and to ſmite the earth with all plagues, as often as they will,* Rev. 11. 3,4,5,6. comprehending in this power of theirs, all that was incident unto *Moſes* and *Elias* in the dayes of their Miniſtery, to fit them to the work that was by God allotted unto them.

In the exerciſe of this power, the Saints of God ſhall be enabled to go forth, *before the great and notable day of the*

Lord come; even then, when to the eye of fleſh and blood, their ſtate and condition ſhall be at the loweſt, and they ſhall ſeeme to be ſurrounded with the power of the world, in the fierceſt oppoſition and enmity againſt them. At which time, it is ſaid, *Dan.* 12. 1. *that MICHAEL ſhall ſtand up, the GREAT PRINCE, which ſtandeth for the children*, that are *the true Iſrael of God, in a troubleſome ſeaſon, ſuch as never was, ſince there was a Nation to that time; and the Saints ſhall be delivered, even every one that ſhall be found written in the Book.*

This ſtanding up of Chriſt, ſeemes to be by the power which he gives to his TWO WITNESSES that in this *troubleſome ſeaſon are to propheſie in ſackcloth*: ſhewing plainly thereby, that they are but fore-runners to the coming of Chriſt himſelf; before the brightneſſe of whoſe appearance, all oppoſition ſhall be conſumed and vaniſh away.

Whence it is, that during theſe *two Witneſſes propheſying in ſackcloth*, their enemies bear up in as much confidence as ever, conſiſting not only of the generation of Hypocrites and Apoſtates, embodying themſelves as a holy City and earthly *Jeruſalem*, but of all the reſt of the Gentiles, who notwithſtanding the differences betweene themſelves, do make a ſhift to peece up together, that they may both attaine their ends upon the true ſpiritual ſeed and right heirs of ſalvation; eſſaying to mingle themſelves, and joyne counſels and forces in a combination againſt the approaching glory of Chriſts Kingdome, as he ſhall come to be *admired in all thoſe that do beleeve.*

When it ſhall thus come to paſſe, that this *yron and clay ſhall mixe together*, it ſhall be but for a ſeaſon: for at length the corrupt world finding its owne ſtrength, will *beſiege this Jeruſalem, ſpiritually called Sodome, and burne this whore in the fire* of their rage and hatred againſt her. Then ſhall the viſible worſhip and formes of Chriſtian Religion (that are in being and practice amongſt any people, in their fleſhly reformation) come to be deſtroyed, taken away, & ſwallowed up into impurity and cor-

corruption, and *mens hearts will be greatly failing them for feare, by reaſon of what God is bringing upon the earth.*

And at this very ſeaſon, when all outward protection, viſible defence and power, through the treachery of Hypocrites and Apoſtates ſhall be withdrawne from the ſuffering Saints of God; and in a juſt recompence of Divine vengeance, the ſiege of the earthly *Jeruſalem* ſhall draw nigh upon thoſe that have made themſelves acceſſory to the betraying of the ſpiritual ſeed, (as it did on the literal *Jeruſalem* upon the betraying and crucifying of Chriſt) then ſhall the TWO WITNESSES receive their Commiſſion, and ſtand up in a deſtitute, naked and poor condition as to worldly aſſiſtance, but armed with *the mighty power of God, and the fiery indignation* that ſhall accompany their witneſſe, *againſt their adverſaries,* whereof *Elias* in his dayes was the figure, who for the ſame number of dayes *propheſied and ſaid there ſhould be no raine, and afterwards brought raine againe by his prayer, and fire alſo from heaven, yet a man of like paſſions and affections with us,* which alſo theſe two Witneſſes ſhall be found to be, in the dayes of their prophecie, as a proof whereof, *their dead bodies ſhall be found in the ſtreets of the holy City, ſpiritually called Sodome and Egypt, kept for three dayes and an half, unburied*; ſignifying, that they muſt in all things ſubmit to the bruiſing of their outward man, in conformity unto Chriſt, and be *ſlaine as their brethren have beene, from the beginning of the world*; which is to be their lot, in the latter end.

This prophetical and powerful ſpirit of *Eliah* ſhall be poured forth in thoſe dayes upon the *witneſſes of Chriſt, that keep the WORD OF HIS PATIENCE,* (and *endure the fiery triall* of thoſe times, *not thinking it a ſtrange thing that thereby happens unto them*) *and ſhall fill them with exceeding joy under all the reproaches which they beare for the Name of Chriſt, as the Spirit of glory and of God that is reſting upon them,* and fitting them for ſuch a ſeaſon: that as *John Baptiſt* by his Miniſte-

Miniſtery, uſhered in Chriſts coming in the fleſh, or in his firſt appearance; ſo this ſame prophetical ſpirit of *Eliah*, ſhall be the fore-running diſpenſation, given forth by the witneſſes of Chriſt in thoſe dayes, unto *Chriſts ſecond appearance or coming from heaven*, as hath beene *foretold by all the Prophets ſince the world began, for the reſtitution of all things*, as the fruit of his perſonal preſence in the world, exerciſing Rule and Dominion there for a thouſand years with his Saints, and then carrying them up with him to *his Father and their Father*, into the ſame Kingdome as continued in glory, in heaven for ever more.

What this prophetical ſpirit of *Eliah* is, that ſhall be thus poured out upon the Witneſſes of Chriſt in thoſe dayes, is to be underſtood by what it was in *Eliah's* perſon, who was but the type, and therefore certainly had this ſpirit in a much inferiour degree to what it ſhall be in them. The ſpirit of glory and power therefore which he had, they ſhall have, and much more, as indeed is expreſſed when it is ſaid, *if any man will hurt them, he muſt in this manner be killed: fire proceedeth out of their mouth and devours* their enemies.

Theſe have power by the ſame way *Eliah* had, which was by the *prayer of faith, to ſhut heaven, that it raine not in the dayes of their prophecie, yea, they have power alſo over waters to turne them into blood, and to ſmite the earth with all plagues, as often as they will.* Yet under all this power and glory they ſhall remaine expoſed in their perſons (upon *the finiſhing of their TESTIMONY*) to the rage and power of their enemies, who ſhall then *make warre againſt them, overcome them and kill them.* But notwithſtanding, *on the third day, they have power given them to riſe from the dead, and to aſcend up into heaven*, Rev. 11. 11, 12. after a more glorious manner then *Eliah* did; and this, *in the ſight of their very enemies*, to their terrifying and amazement.

Thus we ſee the ſpirit and power of *Eliah*, what it is, that

that then ſhall be poured forth, and that in a more myſtical and ſpiritual conſideration.

Something we ſhall alſo ſpeak to the opening of the ſtate and qualification of the perſons that are called the TWO WITNESSES, and why they are ſo called. For their ſtate and qualification, this is to be known by their names and their apparel.

They are called *the two Olive-trees, and the two Candleſticks, ſtanding before the God of the whole earth.* By what hath beene already opened on this ſubject, we are not far to ſeek what theſe ſignifie. For *the two Olive-trees and two Candleſticks that ſtand by the Lord of the whole earth*, muſt either be Chriſt in his owne perſon, as *he is head to his body, the Church, and Mediatour betweene God and man*, ſhining forth in his firſt and ſecond appearance, as both theſe perfections of the natural and ſpiritual man are built up and wrought into a perfect conſiſtency and harmony in him: or elſe theſe two Olive-trees do ſignifie the conformity, which from him as the head, is wrought out in, and derived upon his ſpiritual and heavenly members (by his firſt and ſecond appearance) in both thoſe perfections of the firſt and ſecond *Adam*, as the *elder is made to ſerve the younger*, and the firſt is built up into a conſiſtency and harmony with the ſecond, by the power of the Croſſe, making them *conformable to him in his death.* Which conformity is ſignified by their *propheſying in ſackcloth, teſtifying the marks which they bear about with them in their mortal bodies, of the dying of the Lord Jeſus.* And in this crucified, mortal fleſh of theirs, they are owned by Chriſt, as having *the Spirit of God and of glory thus made to reſt upon them*; in a like diſpenſation unto that of *Eliah's* prophecy.

So that when once it ſhall pleaſe God to raiſe up a ſeed and generation of Saints, in whom *theſe marks of the dying of the Lord Jeſus* ſhall be eminent, to the ſlaying and bringing to reſt, all operating powers and faculties of their na-

tural man, as ſtanding in oppoſition to the Lord of life and glory, and ſubjecting *every high imagination* in them *by the Croſſe*, to the laying of it and all the glory of fleſh, in a very great meaſure under the feet of Chriſt, whereby that which lets his glory from appearing unveiled, and hath all this time let, is taken away; then will it be knowne what the TWO WITNESSES are, and that they have not hitherto ſo much as begun their prophecy, in the power of *Eliah* before mentioned; ſo farre are they from being ſlaine.

CHAP.

CHAP. XXVI.

Treating of the time of the manifeſtation of the ſonnes of God, their ſitting with Chriſt on his Throne, ruling and influencing all things on earth, during the ſpace of a thouſand years.

HAving finiſhed what relates to the Saints being made one dead or crucified body with Chriſt, and ſhewed the oppoſition which is exerciſed by the Devil thereunto: that which remains to be conſidered, is the gathering alſo of the Saints together into one glorified body with Chriſt, at his ſecond coming; when it *ſhall appear what thoſe ſhall be, that now, though they are ſons*, are undiſtinguiſhed from thoſe that are not: who have beene *planted into a conformity with Chriſt in his death*, and who, conſidered as his dead body, having beene expoſed to the *bruiſing of their heele by Satan* before his being bound up, ſhall be declared the proper ſubjects and inheritours of this firſt reſurrection, in the exerciſe of the power and glory thereof, as *KINGS and PRIESTS reigning with Chriſt a thouſand years*.

This time of the *manifeſtation of the ſonnes of God* is ſaid to be that, which is the *earneſt expectation of the very creature it ſelf*, Rom. 8. 19. as the ſeaſon alſo wherein the whole creation is to be reſtored to its Primitive purity, and to be *delivered out of the bondage of corruption into the glorious liberty of the ſonnes of God*, as the benefit which it ſhall then receive,

by vertue of the price of Chriſts blood, paid for all: for the want of which, *it now groaneth and travelleth as in paine*, as deteined *under the bondage* it is fallen into by ſin, and is ſtretching out its neck (as it were) with a holy impatiency after *theſe times of refreſhing*, that are to *come from the preſence of the Lord*, by the *ſending of Jeſus a ſecond time, and revealing him with power from heaven, to reſtore all things, and accompliſh the full redemption of the body: which God hath ſpoken by the mouth of all his holy Prophets, ſince the world began*, Acts 3. 19, 20, 21.

But conſidering the diſtinct and large handling of this weighty ſubject, from teſtimony of Scriptures and otherwiſe, in Volumes lately made extant; together with the reſerve, which Chriſt thinks fit to keep in his owne hands, as well of the time as the exact patterne and material circumſtances of this his Reign; it ſhall ſuffice me to be joyning in teſtimony unto this great truth, according to the general proſpect thereof, which hath beene given in to my faith, in ſome ſmall glimpſes, as well from the inward as outward Word of God; in a patient and humble expectation of the clearer and more certaine deſcription thereof, as the things themſelves are drawing on, *which Chriſt in his times will* fully *ſhew, by the brightneſſe of his* owne *coming*, unto which *the children of light and of this day are exhorted to be haſtning*, as that which is haſtning upon them, that ſo *it may not overtake them as a thief in the night, at unawares*; but the mindfulneſſe thereof may keep them in a meet poſture, *with their loines girt, and lamps burning, as men waiting for the coming of their Lord.*

Paul in 1 *Tim.* 6. 15, 16. does call theſe dayes, *the times of Chriſt, in which he will ſhew*, that his judgment and power ſhall bear ſway in diſtinction from, and oppoſition to the power and *judgement of mans day*, (now in exerciſe and credit throughout the world) *himſelf being the bleſſed and only* POTENTATE, *the* KING OF KINGS *and* LORD OF LORDS, that muſt take place with his everlaſting Dominion. This Scripture compared with *Rom.* 8. *v.* 19, *to v.* 24. *Acts* 3. 19, 20, 21.

1 *John*

1 *John* 3. 2. *Hab.* 2. 3, 14, 20. 2 *Theſ.* 2. 8. *Phil.* 3. 20, 21. *Dan.* 2. 44, 45. *and Dan.* 4. 3. *and Chap.* 7. 26, 27. does evidently declare thus much; that the *hidden life* and *immortality*, wherein *the man Chriſt Jeſus* does remaine with God *(as him that is inviſible*, ſeene only to the eye of faith, by the true ſons and heirs of ſalvation) ſhall have a ſeaſon and time to be manifeſted and brought to light openly, before the eyes of all: and this two manner of wayes.

Firſt, in a way, which ſhall be peculiar to the ſpiritual ſeed, and extend only to them; who having *died with Chriſt ſhall* now *live with him, and having ſuffered with him, ſhall now reigne with him*, as gathered into one ſpiritual and heavenly body with himſelf, *through his changing their vile body into the likeneſſe of his moſt glorious body, according to the working of his mighty power, whereby he is able to ſubdue all things unto himſelf.*

Secondly, in a way, which ſhall be common to all natural men, yea, to the whole creation of God, ſo as *every eye ſhall ſee him, and every tongue ſhall confeſſe him, and every knee ſhall bow to him*; either voluntarily or by compulſion, as unto the *only POTENTATE* unto whom they owe their ſubjection, and that in the right of the redemption by him procured for them, who became *a ranſome for all, to be teſtified in due time*, through which they ſhall be actually and entirely *delivered from the bondage of corruption*, and reſtored into their Primitive purity, natural life and glory, upon the ſame tearmes of mutability, as wherein *Adam* was at firſt created; yea, with this advantage over and above what he had, not only a being taught by his experience, but aſſiſted with thoſe means which he experienced not in the manner they ſhall do, together with a freedome from any exerciſe of that old Serpents power or ſubtilty upon them, who *during the time of the whole thouſand years, ſhall be bound and ſealed up in the bottomleſſe pit, by the power of Chriſt*, Rev. 20. 2, 3. and ſo, totally *diſabled to deceive or beguile the Nations any more*, all that while, *as he beguiled Eve*, that *Chriſt may rule in righteouſneſſe amongſt them*,

them without diſturbance, *nothing being left to hurt or deſtroy them, in all his holy mountaine or Dominion,* if they *deſtroy not themſelves,* for they ſhall be left unto the full and entire ſcope of their own free will, ſelf-managing and diſpoſal, that they may be as good as they themſelves ſhall deſire to be, and have the means at hand to keep them ſo, if themſelves be not in the fault.

That which Chriſt will do at his ſecond coming, is intimated by *thoſe greater works* he ſpeaks of, *Johh* 5. *v.* 20, *to v.* 30. *at the ſight whereof every one ſhould marvel.* In which Scripture we find a twofold power, that ſhall then be exerciſed by Chriſt.

Firſt, a quickning power, for *Chriſt ſhall then quicken whom he will, calling whom he pleaſes out of their very graves,* whether ſpiritual or literal, *and they ſhall hear his voice and come forth*: the *grave, at his call, ſhall yeeld up her dead,* not being able to reſiſt the power of this *quickning ſpirit* of his, who then, as *by the voice of the Arch-Angel, the trump of God,* 1 Theſ. 4. 16 ſhall viſibly declare *the exceeding greatneſſe of his power over death and the grave* it ſelf, in the ſight of the whole world, to the admiration of all, and *to the ſtopping the mouths of the* greateſt *enemies and gain-ſayers,* that would be apt to contradict and oppoſe the glory of his Kingdome.

Secondly, a Judicial power; For *Chriſt ſhall then receive authority from the Father, to execute judgement alſo,* and that, as the Sonne of man; according as it is alſo expreſſed, *Acts* 17. 31. *He hath appointed a day, in the which he will judge the world in righteouſneſſe, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* Thus then, *as the Father hath life in himſelf,* that is to ſay, the proper life of God, abſolute, ſupreme, irreſiſtible and Almighty; the SONNE OF MAN ſhall then alſo come forth in the exerciſe of the ſame life, in unity with the Father; *it being given to him, in like manner, to have life in himſelf,* and to effect and execute all that which he deſires and thinks fit in both theſe reſpects, in the exerciſe of

of the ſame abſolute and Almighty power of God himſelf: By reaſon whereof it ſhall come to paſſe, that *all men ſhall honour the Sonne, even as they honour the Father, and whoſoever honoureth not the Son,* ſhall be proceeded againſt, in judgement and in the execution of Gods wrath, as if he *had not honoured the Father.* For, unto the *Sonne of man, in this day of his power* and glory, ſhining forth in the beauty of his *new name that is above every name, either in this world, or in that which is to come, every knee is* appointed *to bow, of things in heaven, and things in earth, and things under the earth,* and the duty of *every tongue ſhall* be to *confeſſe that Ieſus is the Lord, to the glory of God the Father.*

Hence then it is evident, that as God or the WORD in Chriſts firſt appearance, was pleaſed to be *manifeſted in fleſh,* wherein to condeſcend *and make himſelf of no reputation, by taking upon him the forme of a ſervant, and being made in the likeneſſe or habit of a man,* and in this faſhion, as a man, ſubjecting himſelf to the doing and ſuffering all that, which was required to be done and ſuffered, on the behalf of ſinful mankind, and *for the bringing many ſonnes unto glory*; ſo alſo is he (that thus did and ſuffered all things as a man, in the dayes of his fleſh, for our redemption) at this time *to ſee his ſeed,* and reap the fruit *of the travel of his ſoul, which then he made a ſacrifice for ſin,* being now *a ſecond time to appeare, without* any reference to *ſinne,* as then he did; but inſtead thereof, to *declare himſelf the Sonne of God with power by the reſurrection from the dead.* So as in and by this ſecond appearance, *the man Chriſt Ieſus,* in the faſhion and forme of his exalted and glorified manhood, conſiſting of *ſpirit, ſoul and body,* in ſubſtantial or perſonal union with the WORD, is to *ſhew and manifeſt himſelf* in the glory of the Father, in the joynt and united exerciſe of the ſame divine life and power with him, and therein to give a plaine demonſtration, that he is the *Sonne of God,* as by his being *made fleſh, and becoming obedient to the death of the Croſſe,* he did undeniably demonſtrate that he was really and properly the *Sonne of Man, made of*

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the ſeed of David, according to the fleſh; living the life, and dying the death, of a perfect natural man.

Thus the Sonne of man ſhall come with power and great glory, ſitting with the Father upon the ſame Throne, therein ſhewing himſelf *the only POTENTATE, the KING OF KINGS and LORD OF LORDS, dwelling in immortality, and that light, which no man can approach, hath ſeene or can ſee.*

Chriſt then (conſidered as thus *dwelling in immortality and that light which is inviſible* and inacceſſible, in reference to all thoſe that are meer natural men) ſhall at this time declare himſelf to be the life and quickning of his own dead body, and the object of their converſe, who having been made *one dead body with him*, as *planted in the ſimilitude of his death*, ſhall now be called and gathered together unto him, in one incorruptible, immortal, glorified ſtate of *ſpirit, ſoul and body, & be planted into the likeneſſe of his Reſurrection*, to the attaining of their compleat adoption, and the *redemption of the body*, at this *manifeſtation of the ſonnes of God, and heirs of ſalvation*, which is ſpoken of, *Coloſ.* 3. 4. where 'tis ſaid, that *when Chriſt who is our life ſhall appear, we ſhall alſo appear with him in glory*; and 1 *Iohn* 3. 2. *we are now ſonnes, but it doth not yet appear what we ſhall be; but we know, when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is*; or as he *dwells in immortality, and in that light*, from whence he excludes every natural eye, reſerving it as the peculiar enjoyment and inheritance of his friends, whom he loves, that are *Heirs of God, and Co-heirs with Chriſt, in the things prepared only for them, which neither eye hath ſeene, nor eare heard, nor have entred into the heart of the natural man to conſider.*

This likeneſſe which the true Saints ſhall be brought forth into with *Chriſt, the beginning and firſt-begotten from the dead*, is deſcribed in general, by the promiſe Chriſt makes to them on that behalf, *And Ieſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, ye alſo ſhall ſit upon twelve Thrones*;

Thrones, judging the twelve Tribes of Israel, Matth. 19. 28. So, *Rev.* 3. 21. *To him that overcometh* (saies he) *I will grant to sit with me on my Throne, even as I also overcame, and am set down with my Father on his throne*; which imports,

First, that as by the Fathers quickning of Christ, raising him up, and fitting him in *spiririt, soul, and body*, to exercise in unity with him, the same divine life and power, to the making his manhood Second with him on the Throne: so Christ, in like manner, will quicken and raise up all the members of his dead body, or slaine faithful Witnesses, that have beene made *conformable unto him in his death*, and fit them in their *spirit, soul, and body*, to exercise in unity and association with his heavenly manhood, the life and power which he is enabled to exercise, as he is the exalted Sonne of man, to the rendring them a fit Bride, Queene, and Second with him, in his Throne, where *they shall* nevertheless *sit as upon Thrones* of their owne, as his *Equals* and co-heirs, yet in subordination unto him, *judging the twelve Tribes of Israel*, in a light and glory, superiour to the earthly *Jerusalem* or worldly Church; yea, to the good Angels themselves, who shall be found but *standing about the Throne*, whilst the Saints shall be sitting downe with Christ, upon it.

Secondly, as the *Father gives authority to Christ* in the capacity of the Sonne of man, *to execute judgement* as *the only* POTENTATE, KING OF KINGS and LORD OF LORDS, under him, so Christ also shall give and derive to his body (*the generall assembly of the first-borne, whose names are written in heaven*) authority to be the only Potentates, Lords of Lords, and Kings of Kings under him, whose Decrees and Ordinances, shall be *binding unto all in heaven, or in earth, or under the earth*, next and immediately under Christ their head; and this, as well in reference to the regulating and well-ordering the service and worship of God in the societies of Saints and all his true worshippers; as in reference to the governing and well-ordering the natural and outward converse of men in their humane societies, during the *reigne of Christ upon earth, the thousand years.*

Both theſe powers and juriſdictions ſhall be reſiding in *the general aſſembly of the firſt-borne, whoſe names are written in heaven*, who ſhall then be declared *the Bride*, *the Lambs wife*, *the New Ieruſalem, coming downe from God out of heaven*, deſcribed, *Rev.* 21.2. as ſhe that is *prepared as a Bride adorned for her huſband, being that Tabernacle of God with men, wherein he will dwell with them, and they ſhall be his people, and he himſelf will be with them, and be their God, wiping away all teares from their eyes, ſo as there ſhall be amongſt them no more death, nor ſorrow, nor crying, neither ſhall there be any more paine: for the former things are paſſed away, and by the power of him that ſits upon the Throne, all things are made new.*

This GENERAL ASSEMBLY, in the exerciſe of their Judicial power, are to be conſidered in a twofold capacity.

Firſt, that wherein they are properly ſpiritual or heavenly men, qualified with a diſcerning peculiar to the ſpiritual ſeed, through the *anointing which is truth and no lie*, whereby they enter within the veile, and are admitted into that *light and immortality*, which their owne natural man *ſees not, nor can ſee*, but by the help and teachings of this anointing; and that, at ſecond hand.

As thus conſidered, they have committed unto them, the power of the KEYS, in the full extent and exerciſe thereof, whereby, *all that they binde in earth, ſhall be bound in heaven, and all that they looſe on earth, ſhall be looſed in heaven*: ſo as all the declarative power of what infallibly is truth, and the mind and will of God, to be obſerved in heaven or in earth, by all the inhabitants of both, ſhall be in them: and all diſobedience and oppoſition thereunto, ſhall be puniſhed by their Church-Cenſures, in a way of Excommunication, conſidered in the Scriptures, either as conditional, and referring to *ſinnes againſt the Son of man*, as in his firſt appearance; or the diſobedience againſt the firſt Covenant, capable of releaſe in this world: or, Secondly, as the final, irrevocable ſentence, called the ANATHEMA MARANATHA, reſpecting the *ſinne againſt the holy*

holy Ghost, Christ in his second appearance; or the wilful disobedience against the second Covenant: from which censure, none shall be able to escape or appeale; this JUDGEMENT-SEAT of Christ, having for its attendants and Ministers of justice, the holy and mighty Angels, ready with *flames of fire to take vengeance on all that shall not obey the Gospel, and to punish them with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Secondly, the same GENERAL ASSEMBLY do also in another capacity, exercise their Judicial power: to wit, as they are properly natural men, qualified with a pure natural discerning, wherein they are found acting the powers and faculties of the natural mind, in all the righteous and holy operations, required by the first Covenant, in a *newnesse of life* received *by the resurrection from the dead*, and as they are made one glorified incorruptible body, with Christs natural man.

In this sense, they have the power of the sword committed to them, as supreme Ministers of natural right and justice, under Christ, the KING OF RIGHTEOUSNESSE, and in association with the *innumerable company of* holy *Angels*, Heb. 12. 22. who, in the exercise of this part of Judicial power, are joynt-Rulers with the Saints, that in the first, were but servants and attendants, as those PRINCIPALITIES AND POWERS *in heavenly places, unto whom the manifold wisdome of God is made knowne by the Church*, Ephes. 3. 10.

By *Saints*, in this capacity, *Christ will judge the world, and rule the Nations as with a rod of yron, breaking those in pieces, as a potters vessel*, that are stubborne and rebellious; *binding their Kings in chaines, and their Nobles in fetters of yron: as it is written*, Psal. 149. *Such honour have all his Saints*; to wit, as met together in this GENERAL ASSEMBLY, authorized and enabled to administer as well the distributive as the revenging justice of God, so as to be a terrour unto all that presume to offend against the principles of natural good and right, held forth in and by the righteousnesse of the first Covenant: and a

protection and encouragement unto all that do well, and ſhall be found approving themſelves in the practice of thoſe pure natural and holy principles.

Unto this, that in 1 *Cor.* 6. 2. muſt neceſſarily referre, where *Paul* ſaies, *Do you not know that the Saints ſhall judge the world*, taking cognizance of *things pertaining to this life?* and to ſhew the ſuperiour juriſdiction, which the Saints as the Church, or in their ſpiritual capacity have over Angels themſelves, he ſaith alſo, *v.* 3. *Know ye not that we ſhall judge Angels? how much? more things that appertaining to this life?* It is in this ſenſe likewiſe, we are to underſtand what is mentioned, *Rev.* 21. 24. where the *Nations that are* ſaid to be *ſaved* (that is to ſay, with the *common ſalvation*, which by vertue of Chriſts ranſome, ſhall then be effectually applied to all men in general, to the freeing the natural man from the *bondage of corruption, at the reſtitution of all things*, then to be made) during this THOUSAND YEARS REIGNE, *ſhall walk in the light*, or live under the Protection of this Government, *which ſhall flow forth from the new* JERUSALEM and true *MOUNT SION*, there deſcribed; ſo as not only the *Kings of the earth* in their owne perſons *ſhall bring their glory and honour into it*, as contented to do homage, and to be under the bleſſings of it, but they ſhall alſo be willing to be the means of *bringing the glory and honour of the* very *Nations* themſelves *thereinto*, by their patterne and example, *v.* 26.

Thus there is a quickning and judicial power, as we have ſhewed, which the Saints ſhall put forth, through their *conformity with Chriſt in his reſurrection*; by means whereof, they ſhall ſtand poſſeſſed of the power and perfection, as well of the true Church and Miniſtery, as of the right Magiſtracy, or worldly Rule and Dominion: both which ſhall then be found in their purity, as well of their practice as inſtitution, in this triumphing Church of the NEW JERUSALEM, and univerſal worldly Government or Magiſtratical Dominion, in this true COMMON-WEALTH OF ISRAEL, *for whoſe ſakes, all thinigs ſhall be made new, all being theirs, as they are Chriſts, and Chriſt is Gods*, 1 Cor. 3. 22, 23.

Nor

Nor have the Scriptures left us without witnesse herein but in sundry particulars do lay open and declare the manner how, and steps whereby Christ proceeds, as well to the bringing in, as to the actual setting up of this Kingdome of his, during a THOUSAND YEARS, to be managed by himself, and the quicken'd, glorified body or society of his Saints, as *the Church or general Assembly of the first-borne, fitted and adorned* by himself, to share with him in this his Rule and Government.

The preparatory dispensation unto this, is a dark MIDNIGHT, *Matth.* 25 6. *such a time of trouble, as never was, since there was a Nation; in which the powers of the holy people shall be scattered* and utterly broken, *Dan.* 12. 1, 7. the earthly *Jerusalem* or worldly Christian Church shall be besieged and taken, *Zech.* 14. 1, 2. that *great and holy City*, Rev. 11. 2, 8. which for her hypocrisie and spiritual whoredomes, apostasie, and enmity against the faithful WITNESSES of Christ is compared, *Rev.* 11. to SODOME *and* EGYPT, answering to the state of the same *Jerusalem* in the letter, *where our Lord was crucified.*

And therefore in *Matth.* 24. and other Scriptures where the literal *Jerusalem* is threatned with destruction, the Mystical earthly *Jerusalem*, or worldly Church under the Gentiles is therein comprehended and also meant, as that which shall at the end of the world, and in the *last times*, be found in a most corrupted, declined estate of Apostasie, 2 *Thes.* 2. 3. 1 *Tim.* 4 12. 2 *Tim.* 3. 1, *&c.* unto which therefore several characters and signes are appropriated, that cannot be understood to be accomplished at the destroying of the material Temple and outward *Jerusalem*, but are necessarily to be meant of this Mystical one, as *the Heavens that are remaining to be shaken yet once more*, Heb. 12. *signifying the removing of those things that may be shaken, as of things that are made; that those things that cannot be shaken, may remaine.*

This Mystical earthly *Ierusalem* is that *which shall not have one stone left upon another*, as well as the other Typical *Ierusalem*:

not ſo much as any viſibility or forme of worſhip ſhall be left to her, but *ſhe ſhall be given to the Gentiles or prophane world, who ſh ll tread this holy City under foot, fourty and two moneths.* And to make this *hour and power of darkneſſe* the more terrible, *there ſhall be warres and rumours of warres; Nation ſhall riſe up againſt Nation, and Kingdome againſt Kingdome, and there ſhall be Famines and Peſtilences and Earthquakes in divers places*; yea, *all theſe things ſhall be but the beginning of ſorrows*; For as thus, warres and troubles and ſorrowes ſhall be in reference to the outward man; ſo alſo *deceit and errour by falſe Prophets, and falſe Chriſts, ſhall ariſe*, cauſing much defilement, in reference to the inner man; whence will flow great declinings and apoſtaſies from holy and righteous principles; *forſaking of the truth, or a waxing cold in the love of it*, amongſt the inhabitants of this Myſtical earthly *Ieruſalem*; and not only ſo, but there will ſpring up *a root of bitterneſſe*, and an implacable perſecuting ſpirit againſt the faithful WITNESSES of Chriſt, that ſhall in thoſe dayes be found in her, to the afflicting, *killing, or ſlaying of them, and letting their dead bodies lie unburied in the ſtreet of this great City*, which the Nations ſhall come and deſtroy for all her whoredomes and apoſtaſies (as they did the literal *Ieruſalem*) *God putting it into their hearts, to agree together, and burne this Whore with fire.*

And then they themſelves that are thus made the *rod of Gods anger*, and executioners of his vengeance on this *great City*, ſhall not eſcape, but, *Zach.* 14. 3. *The Lord ſhall go forth and fight againſt thoſe Nations, as when he fought in the day of battel. For a great tumult from the Lord ſhall be among them, and they ſhall lay hold, every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour*, ver. 13. So, *Mat.* 24. 29, 30. *Immediately after the tribulation of thoſe dayes, ſhall the Sunne be darkned, and the Moone ſhall not give her light, and the Starres ſhall fall from Heaven, and the powers of the Heavens ſhall be ſhaken. And then ſhall appeare the ſigne of the Sonne of Man in Heaven: and then ſhall all the Tribes of the earth mourne, and they ſhall ſee the Sonne of man coming in the clouds of Heaven,* with

with power and great glory; actually entering upon the exerciſe of his Kingdome: and this,

Firſt, by *ſending forth his Angels, and gathering together his Elect from the four winds, from one end of Heaven to the other*, as into one glorified body with himſelf, to the conſtituting of this GENERAL ASSEMBLY *of the* FIRST-BORNE, which ſhall be made up, partly of *thoſe the Lord brings with him*; and partly of *thoſe which ſhall be found alive and remaing unto the coming of the Lord*; or ſhall be in the natural body, during the thouſand years; *all which ſhal be changed in a moment, in the twinkling of an eye*, by way of *tranſlation, as it was with Enoch, and not ſee death: Whereby their mortal ſhall put on immortality, and their corruptible ſhall put on incorruption; and death and the grave ſhall be ſwallowed up in victory*.

The firſt in order then, which Chriſt quickens at his coming, ſhall be his own Myſtical dead body, *for the dead in Chriſt ſhall riſe firſt*, 1 Theſ. 4. 16. that is, *thoſe that have beene ſlaine, and have born the marks of the dyings of Jeſus upon them*, who are called, *Rev.* 20. *the ſouls of them that were beheaded for the witneſſe of Jeſus, and for the WORD of God*, who all of them at this time, through the quickning power of their Head, *ſhall live and reigne with him*, the firſt-fruits, who hath already for a long time beene living and *reigning at Gods right hand*; as it is written; 1 *Cor.* 15. *Every man in his owne order: Chriſt, the firſt-fruits, afterwards they that are Chriſts at his coming*, whom he builds or *raiſes up* with himſelf into one *ſpiritual* and glorified *body*, *v.* 44. cauſing them thereby *to bear the image of the heavenly and laſt Adam, as they have borne the image of the earthy or firſt Adam*, and this in the utmoſt perfection thereof (as arrived to *the meaſure of the ſtature of that fulneſſe* and perfection, which declares and manifeſts it ſelf in Chriſts heavenly manhood) enabled to exerciſe in copartnerſhip with him, the power and glory of a threefold humane life and perfection, in which he went before them.

Firſt, when upon the laying down of his natural body, he came into the exerciſe of a life proper to the ſpirit of a *juſt*

man:

man made perfect, in likeneſſe and *equality* with that of the holy *Angels*, who ſtand in a ſuperiority of life unto the earthly man, even of Chriſt himſelf, *Heb.* 2.9.

Secondly, when he alſo came forth in the exerciſe of a humane bodily life, raiſed up in a glorified and incorruptible forme, *never to die more*, Rev. 1.18. in which he converſed with men, the fourty dayes betweene his reſurrection and aſcenſion.

Thirdly, when yet farther he came forth in the exerciſe of a divine humane life, in which, *aſcending to his God and their God, to his Father and their Father*, he was exalted into a unity and copartnerſhip in life and operation, with the ROOT OF DAVID, the WORD OF LIFE, *the firſt-born of every creature, and firſt-begotten from the dead.* This is ſpoken of, as the fruit alſo of his reſurrection from the dead, *Epheſ.* 1. *ver.* 20, 21. When through the *mightineſſe of Gods power that wrought in him, he was raiſed from the dead, and ſet at Gods owne right hand in the Heavenly* (or in the firſt and Heavenly Tabernacle that is ſet up in the WORD, treated on by us in the firſt Chapter) *farre above all principality and power, and might, and Dominion, and every name*, or particular nature and being, *not only in this world, but alſo in that which is to come.*

In which life, *ver.* 22. 'tis ſaid, that to the humane nature of Chriſt, it *is given to be the Head over all things*, or in a ſuperiority in all things, *unto the Church*, or true ſpiritual ſeed, *which is his body, the fulneſſe of him that filleth all in all*, built up into a Heavenly conformity in all things, as a Wife and Spouſe unto this her Head and Husband.

This excellency of Chriſts exalted manhood, was (ſurely) intimated unto *Iacob*, by that *ladder*, Gen. 28.12 *which in his dream he beheld, ſet upon the earth, the top whereof reached to Heaven, as alſo, the Angels of God aſcending and deſcending upon it.* For thus we find it interpreted by himſelf, *Iohn* 1.50, 51. as that greater ſight of his humane perfection, then what could be ſeene in the dayes of his fleſh: *Verily, verily* (ſayes he) *I ſay unto you, hereafter you ſhall ſee Heaven open, and the Angels of God aſcending*

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ing and deſcending upon the Sonne of man: as if he ſhould have ſaid, You ſhall ſee the *Heavenly Temple of God opened*, Rev. 11. 19. that is to be found in the WORD OF LIFE; and the heavenly diſcoveries flowing thence, or ſent forth from the ſame, in their aſcents and deſcents in and upon the manhood of Chriſt, as the means choſen for the making *manifeſt the riches of his glory* to men and Angels, in their particular beings and perſons.

In theſe three reſpects ſhall the true SONNES AND HEIRS OF SALVATION, *fitted and adorned as a Bride and Heavenly body* to this Husband and Head, appeare *bearing on them the image of the laſt Adam, made like unto him, to the ſeeing of him as he is*; and ſhining forth in this likeneſſe, they will have accompliſhed upon them, that *manifeſtation of the ſonnes of God*, which ſhall vaſtly difference them from the naturall or fleſhly ſeed, conſidered in their higheſt mutable perfection, or in the incorruptible forme wherein they ſhall be *raiſed up to everlaſting contempt*.

By vertue then of this conformity in image, which the Saints ſhall be brought into, with Chriſts heavenly manhood, they ſhall come forth in the exerciſe of this threefold life, in kind, wherein the manhood of Chriſt hath beene converſant, ever ſince the laying down of his earthly and *naturàl body*.

Firſt, of that life, which all the true ſonnes and heirs of ſalvation, that have *died in the faith*, have beene exerciſing, ever ſince *their change or falling aſleep in the Lord*; that is to ſay, the life of the *ſpirits of juſt men made perfect*, *a life like that of the Angels* or perfect ſpirits, that can live and act without dependance upon bodily life and motion; deſcribed by Chriſt himſelf, where he ſayes, that *they, who ſhall be accounted worthy to obteine that world, and the reſurrection from the dead* (as were *Abraham, Iſaac* and *Jacob*, who then were, and yet are in the poſſeſſion of it) *neither marry nor are given in marriage, for they are equal unto the Angels, and are children of God, and of the reſurrection*, Luke 20. 35, 36. that is to ſay, are the children

of God in their *ſpirits made perfect*, and thereby are become *equals and fit aſſociates for the holy Angels* themſelves, as the ſouls of wicked men, departed this life, become equals and fit aſſociates for the evil Angels, concerning which ſtate alſo, in the beſt ſenſe, Chriſt ſpake unto the thief upon the Croſſe, when he ſaid, *This day ſhalt thou be with me in Paradiſe.*

The ſecond exerciſe of life which the Saints, as gathered unto Chriſt their Head, at his ſecond coming, ſhall be brought forth in, is that of a glorified, incorruptible body, in faſhion *made like unto his glorious body*, Phil. 3. Into the exerciſe of which life, they are not yet entered, but reſerved for it, by the *MAN CHRIST IESUS, the FIRST-FRUITS, who will have the ſouls of thoſe, ſlaine under the Altar, to reſt yet for a little ſeaſon*, in the ſingle exerciſe of their Angelical life, *as ſpirits of juſt men made perfect*, untill the gathering of the GENERAL ASSEMBLY of the firſt-borne together, and ſetting them (who have beene the ſlaine Witneſſes of Chriſt) upon their feet, in the exerciſe of this immortal, incorruptible bodily life, here in this world, wherein they are to continue and abide for a THOUSAND YEARS, keeping the true Sabbath of Reſt unto the Lord, in that ſeventh part of the time of the worlds duration.

All worldly ſtrength, wiſdome and power, ſhall then, as the *walls of Iericho, fall flat before Ieſus, the true Ioſhua, and theſe true Iſraelites* (*as having beene* by them *compaſſed about ſix dayes, and now on the ſeventh, a thouſand years being with the Lord, as one day*, 2 Pet. 3. 8.) making way for the end, mentioned, 1 *Cor.* 15. 24. to come and ſhew it ſelf: at which time the fleſhly Rule and Kingdome of Chriſt in his firſt appearance (till then kept up in the world as the firſt general Dominion) is delivered up unto the Father (the Sonne willingly becoming ſubject herein, with reference to the bringing himſelf forth in his ſecond appearance, to rule and reign in the place of the firſt) *that God may be all in all, and that all other rule, authority and power may hereby be put downe*; yea *death* it ſelf, as the *laſt enemy, may be deſtroyed*, and made unable to deteine any under its power,

power, that the quickning vertue ſhining forth in this preſence and appearance of Chriſt, ſhall call forth, and give freedome unto.

The Saints in the exerciſe of this life with Chriſt upon earth, during this THOUSAND YEARS, ſhall be thoſe, *in whom Chriſt will be admired*, and the Father glorified. This ſtate of theirs, is the reward ſpoken of in Scripture, where it is ſaid, *The meek ſhall inherit the earth*; and, *Godlineſſe hath not only the promiſe of the life to come, but of this alſo*, 1 Tim. 4. 8. So, *Rom.* 4. 13. *The Promiſe to Abraham that he ſhould be heir of the world*, is declared, *not to be by the Law*, or to have its accompliſhment under the firſt Covenant-diſpenſation; *but through the righteouſneſſe of faith; that it might be by grace; to the end the Promiſe might be ſure to all the ſeed; not to that only, which is of the Law; but to that alſo, which is of the faith of Abraham, who with other believers*, died, and received not the making good thereof. It therefore remains to be performed in its due time, *at this manifeſtation of the Sonnes of God*, which faith ſees and acknowledges, *Heb.* 11. 39. *Theſe all having obtained a good report through faith, received not the promiſe*, (to wit, this promiſe, of being heirs of the world, and of all Nations being bleſſed in and by the meanes of the ſpiritual ſeed) which will certainly be fulfilled to them, in the times of the NEW HEAVENS AND NEW EARTH, *Iſa.* 65. 17. *&c. God having* foreſeene and *reſerved ſome better thing for us*, (ſaith the Author to the Hebrews) *that they without us ſhould not be made perfect*; but that all of us may enjoy that *better thing* together at once, *in the keeping of a holy Sabbath unto the Lord, at the coming of this day of God, in which the Heavens* that now are, *ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent heat; the Earth alſo, and the Works that are therein, ſhall be burnt up*, to make way for, and give place unto the NEW HEAVENS and NEW EARTH *wherein dwelleth righteouſneſſe, which we look for according to his promiſe*, 2 Pet. 3. 10, 13.

Nor are we to think that the Saints departed, who are now

exerciſing the life that is equal to Angels, are at all debaſed or leſſened in their heavenly or Angelical enjoyment, as brought forth & gathered together into one ſpiritual and glorified body with Chriſt, at his coming. For hereby, they are enabled to exerciſe (over and beſides the firſt) that life which Chriſt led here upon earth after his reſurrection; which excludes them not from *being with the Lord in the aire*, 1 Theſ. 4. 17. or in the exerciſe of their Angelical life, in which *they are for ever with him*, for as much as they do aſſume the exerciſe of this bodily life againe, in its incorruptible forme, upon ſuch termes, that it is no hinderance to, or in the leaſt, inconſiſtent with the free and abſolute exerciſe of the former Angelical life, but ſerves rather as the meanes for them to be *in the body as well as out of the body*, at their owne pleaſure, and as they ſhall find it moſt ſuitable to Gods deſignes, for the maintaining and keeping up the Rule and Dominion of Chriſt in the world, during the thouſand years, in the hands of this GENERAL ASSEMBLY *of the firſt-borne*, who, as *the Jeruſalem coming downe from God out of Heaven, are to be the Tabernacle of God with men*, to adminiſter the accompliſhment of Gods promiſe, as to the making good *the reward which godlineſſe is to receive, even in this life, and the promiſe unto Abraham and his ſeed, of making them heir of the world through faith*, Rom. 4. 13. by vertue of the quickning power of Chriſt, which he ſhall put forth *at this time of the Reſtitution of all things*.

The forementioned exerciſe of this bodily life, to be aſſumed by Saints departed, at the Reſurrection, is intimated to us, by what is recorded, *Matth.* 27. 52, 53. *And the graves were opened, and many bodies of the Saints that ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City, and appeared unto many*; Signifying by way of figure and prediction, the common practice hereof at Chriſts coming to quicken his Myſtical dead body, and bring them out of their graves; as it is written, *Eſay* 26. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in duſt: for thy dew is as the dew of herbs, and*

and the earth ſhall caſt out the dead.

The third and laſt ſort of humane life, which the body or Church of Chriſt ſhall by their Head be brought into the exerciſe of, is that of his exalted ſtate, as *He aſcended to his God and their God, to his Father and their Father, going before to prepare a place for them*; as being unwilling that his Saints ſhould reſt, ſo much as in the ſecond degree of life, ſhining forth in his perſon, by the Reſurrection, without expecting a higher; which he gave notice of to *Mary*, when he ſaid, *Touch me not, for I am not yet aſcended to my Father*, John 20. 17. *in whoſe houſe there are many Manſions*, John 14. 2. which at the end of the thouſand years he hath in ſtore, to lead them into, as their final and utmoſt degree of glory and perfection in heaven, in the immediate and beatifical viſion of God (when the world ſhall be no more mentioned, *Rev.* 20. 11) and as the laſt retreat to the full Reſt, God hath prepared for his Saints, when upon the expiration of the thouſand years, Satan being let looſe out of his priſon, ſhall have muſtered up his laſt reſerve of force againſt them *from all the four quarters of the earth, even Gog and Magog, who for number are as the ſand of the Sea, who come up, on the breadth of the earth, and compaſſe the camp of the Saints about, and the beloved City, the NEW IERUSALEM*, which thereupon *aſcends up into heaven (their enemies beholding them)* into this utmoſt degree of the Reſurrection and their exaltation; as made with Chriſts manhood, *to aſcend to their God and his God, to their Father and his Father, in the exerciſe of the life of the firſt-borne of every creature and firſt-begotten from the dead*, to the obteining *a name above every name*, which ſets them with Chriſt, *far above all principality and power, might and dominion*: the name or nature of any other particular being whatſoever. And all this they attaine unto, by their being made one with Chriſt, *Davids* OFF-SPRING, as this OFF-SPRING or BRANCH is made one with his owne ROOT, who is the *beginning and firſt-begotten from the dead, having in all things the preheminence, as being from above*, and *over all*; *made*

higher then the Heavens, better then the Angels, (as having by inheritance obtained a more excellent name then they, ſo that *Angels and authorities are made ſubject to him)* and therefore in a ſtate, exalted above all natural men, for they are *lower then the Angels.*

In this capacity, Chriſt in his own perſon, received the *pouring out of the Spirit without meaſure*; and in this capacity, *his body the Church* ſhall, as at the ſecond hand, in this day of their aſcenſion and final exaltation, receive the effuſion of this ſame Spirit without meaſure upon them, unto which they have ſpiritual ſences in ſome degree fitted and ſuited, whilſt they are here in the body, (through the newneſſe of life and motion ſet up in them by faith, or the new Creation) which are yet farther heightned and enlarged after the laying down of the body, by the two firſt degrees of glory and power, into which they are brought by the reſurrection from the dead, but ſhall then be ripened to their moſt abſolute capacity, compleat exerciſe, and perfect uſe, upon this their aſcenſion and higheſt advance, at the expiration of the THOUSAND YEARS.

Into this ſtate of glory, Chriſt (as we have ſaid) did arrive in his own perſon, upon his aſcenſion, having received of the Father the promiſe of the holy Ghoſt, or the actual poſſeſſion of this inheritance of God, *at Gods right hand*, where his manhood doth ſo become the INGRAFFED WORD *of God*, that as man, he is taken into the enjoyment of Gods naked glory, and very ſimilitude and forme, *beholding him face to face*, and converſing with him, as friend ſpeaks with friend, *mouth to mouth*, ſharing and partaking throughout with the WORD of life, the ROOT of *David*, in all thoſe firſt creature-operations that are ſet up by the immediate Workmanſhip of the Trinity, when they perſonally appeare in the WORD: in reſpect whereof, this creature-ſtate in Chriſt, is ſaid to be *without Father, without Mother, without deſcent*, Heb. 7. *having neither beginning of dayes, nor end of life: but made like unto the Sonne of God, abides a Prieſt for ever, at Gods right hand.* By which deſcription it may appear, that the manhood

manhood of Chriſt, conſidered as the OFF-SPRING and BRANCH, is brought forth into ſuch likeneſſe and equality with the ROOT, as to be made a fit aſſociate to the Son of God, conſidered as the ROOT.

And thus it is (by way of figure and reſemblance with the nature of man, in the firſt degree of life, attained by the reſurrection from the dead, as he is brought forth into the exerciſe of life, like unto Angels, and ſo becomes their equal, yet is not an Angel, nor loſes the ſubordination and inferiority of his natural being, unto the Angels: So alſo, Chriſt is ſtill perfect man, notwithſtanding this his exaltation; yet ſo, as that he is alſo in the ſame perſon, God, as we have ſhewed; and the Saints, that come thus to be branches of the ſame perfect heavenly manhood with him, are ſo nevertheleſſe, in a diſtinguiſhed ſtate of ſubordination and inferiority to him; in the capacity of *the Bride, the Lambs wife*, who by all this their exaltation are neither Godded with God, nor Chriſted with Chriſt, but are ſtill in the proper capacity of creatures, but of the higheſt and beſt creatures under Chriſt their Head, exalted above all Angels or any particular nature whatſoever; and brought thus at laſt into the enjoyment of the beatifical viſion of God, in the face of the bleſſed Trinity.

Thus we have endeavoured to deſcribe the glory wherein Chriſt is given to be the Head and Husband to the whole ſpiritual ſeed, as actually eſpouſing and taking to wife, the whole *general aſſembly of the firſt-borne, bringing them into the ſame glory with himſelf, as he hath received power from the Father, and expreſſing it to be his will and deſire, that they ſhould participate of the ſame glory, and be one with him, as he is one with his Father.*

Nevertheleſſe, by this dignity given unto them, they do not attaine unto the priviledge and preheminence that is due only unto their Head, in that Hypoſtatical union, into which he is taken; but have that which belongs to them, as the BRIDE *the* LAMBS WIFE, in a ſecondary and ſubordinate way, by marriage-union with Chriſt; wherein *they are one with Chriſt,*

Chriſt, as he is one with the Father, Heirs of God, and co-heirs with Chriſt, but a in weaker, inferiour ſtate of glory. This is figured out by the woman, who partakes of the ſame life and glory in kind with the man, as ſhe is his image or glory; and ſo is as his equal, yea, one with him by marriage-union, yet ſingly conſidered, is in a ſtate of ſubordination and inferiority to him.

And as thus we ſee what is the attainment, unto which the right heirs of ſalvation do come, by the reſurrection from the dead, *when they ſhall be made like unto Chriſt, and ſee him as he is*; ſo we alſo have hereby ſignified unto us, what the wicked do arrive unto, (who muſt alſo partake of *the reſurrection from the dead, and be raiſed up in diſhonour, to everlaſting contempt*) and that conſiſts, firſt, in their being made equal in the firſt degree of the reſurrection with wicked Angels, and fit aſſociates for them, as ſpirits perfected, to be kept up as veſſels of diſhonour in a way of contempt. Secondly, in that ſtate of diſhonour, into which their body returnes at the reſurrection thereof, wherein it becomes incorruptible, never to be changed more.

And now, for as much as in this *manifeſtation of the ſons of God*, there ſhall be found the perfect uſe of the natural ſences of their minde and body, wholly ſubjected by the Croſſe of Chriſt to their ſpiritual and heavenly; in this perfect and compleat exerciſe of their natural ſences, they ſhall hold forth that Law of righteouſneſſe, and the obedience thereof, unto which natural men in thoſe dayes ſhall be required to conform, who ſhall for that end, not only be ſet at *liberty, from the bondage of corruption*, but ſtand free from the aſſaults and wiles of Satan, (who ſhall be bound up from moleſting them) and be moreover advantaged with all needful and requiſite helps and meanes to further them therein, under the influence of a Miniſtery and Magiſtracy, brought forth in the higheſt and utmoſt perfection and purity that can be enjoyed on earth, managed by the perſon of Chriſt himſelf, and the whole GENERAL ASSEMBLY *of the firſt-borne*. The book of the creatures

creatures ſhall alſo be made legible in the faireſt characters wherein they can be written out, and the Scriptures opened in the higheſt degree of clearneſſe and full comprehenſiveneſſe thereof; an inſtance of which Chriſt gave, after his reſurrection, *Luke* 24. 27. who *beginning at Moſes, and all the Prophets, expounded unto them in all the Scriptures, the things concerning himſelf:* which will be the general practice of the Saints after their reſurrection, all along the thouſand yeares Reigne.

Hence it is, that beſides the change that we have already ſpoken of, which is peculiar to the Saints, there ſhall be brought forth by the Saints, as the ſecondary meanes in Chriſts hand, a moſt glorious change, next in order unto theirs upon the whole creation, (as we have already laid open in general) which, in reference to men, the principal part of it, ſhall be as a ſtate of *common ſalvation*, mutable and temporary, to the affording of the higheſt example and proof that poſſibly can be given, of this common ſtate of purity and excellency, appertaining to the natural man; which men have ſo generally admired, and been ſo fond of, from the beginning of the world to this time. Then it will ſhew it ſelf in its kind, and plainly diſcover what it will ſignifie and amount unto at its beſt, where it ſhall be only reteined ſingle, and want the benefit of aſſociation and conſortſhip with the ſpiritual ſences, which are found in the minde of true Saints, to the making Chriſt *admired in all them that do beleeve*, and to the *abaſing* and entirely bringing down *the pride and glory of all fleſh.*

Thus Chriſt, as *ſitting upon this Throne of his glory*, and his Saints with him, ſhall make all things new, by bringing forth the ſecond change before mentioned, which ſhall come upon the world, *the former things as old, being made to paſſe away, and to receive a conſuming by fire, that all things may be renewed* and reſtored into their firſt purity and natural perfection, throughout the whole firſt creation, in all the parts and members of it, by vertue of the power-

ful influence, that shall come from this healing & refreshing presence of the Lord, in & with his Saints, for that purpose; at which time he shall make good that saying of the Apostle *Paul*, 1 *Cor.* 3.22,23. *All things are yours, and you are Christs, and Christ is Gods*, by granting a general day of JUBILE and release unto all natural beings then in the world, from under the power of sin and Satan, and setting up means for the keeping and preserving of them, during the thousand years, in this their spotlesse sinlesse nature, (not suffering *the Devil to* annoy them, or *deceive the Nations*, *till the thousand years be fulfilled*) executing upon the rebellious and disobedient, his fiery vengeance and indignation, to the cutting them off from the Land of the living, as *Ananias* and *Sapphira* were dealt with, making good that Word of the Lord, *Acts* 3.23. *And it shall come to passe, that every soul which will not hear that Prophet*, in these his dayes, he *shall be destroyed from among the people.* For all those that shall then discover that *they love not the Lord Jesus Christ in sincerity, shall be Anathema Maranatha*, or accursed, by this coming, and from this presence of the Lord.

And therefore we are to know, that the natural generation of men which shall be in those dayes (how pure and spotlesse soever their fleshly nature be, yet being but mutable) will have either a good or an evil change passe upon them. The good we have already spoken to; and of the evil, we shall say but little here, since we have so at large treated of it also, as it is the serpentine seed, growing up in and under that which is good, to the fixing and hardning of men at last, in an implacable rage and enmity against Christ in his heavenly and second appearance. For this hardning, when it is perfected, proves an unchangable enmity, and brings on the spiritual or SECOND DEATH, wrought out in the *natural mind, which is not subject to the Law of the Spirit of life in Christ Jesus, nor ever can be, no place being now left for repentance.*

These vessels of wrath will then be raised to everlasting contempt, and will have the perfect exercise of their natural sences, in *spirit, soul and body*, fitted and prepared

pared for the taking in of the full *vials* thereof, that ſhall be *poured out upon them for ever, from the preſence of the Lord*; Yea, for this purpoſe they are alſo heightned to a partaking with the wicked Angels, in the raiſedneſſe of their Angelical beings; ſo as to become of equal capacity with the evil Angels, through the power of the reſurrection from the dead, that *raiſes them up into everlaſting contempt, and gives them their portion with the Devil and his Angels*; unto whom they ſerve as a Temple and habitation, in like manner, as the Saints in their glorified body, are the Tabernacle of God.

And in this Idols Temple, the Devil ſhall be ſo able to *transforme himſelf into an Angel of light*, by the experience he will have gained during the thouſand years, and ſo to *transform his Miniſters alſo as the Miniſters of righteouſneſſe, and Apoſtles of Chriſt*, that he ſhall have the confidence (*at the end of the thouſand years*, when he ſhall again be let looſe) to embody his party of wicked Angels and men, from all quarters, and come up in this ſeeming glorious poſture, to vie it out at laſt with the *New Jeruſalem, the City of the living God*, in this its earthly ſtate, *gathering Gog and Magog to battel, the number of whom is as the ſand of the Sea, who* (hoping to carry all before them) *ſhall come up on the breadth of the earth, and compaſſe the camp of the Saints about, the Beloved City*, deſiring and endeavouring to ſwallow up that Aſſembly of true Saints on earth, who have not had as yet their finall change brought upon them, but are waiting for it, univerſally to be accompliſhed, at the end of the thouſand years. At which period of time the Devil being let looſe, and putting forth his laſt and utmoſt power doth play his game by transforming his party into the likeneſſe of the glorified body of Chriſt and his Saints, gathering into one counterfeit ſpiritual body, all his children and ſervants, *whoſe coming then ſhall be with ſuch power and ſignes and lying wonders*, as were never put forth by him before.

Then Chriſt, in a moment, ſhall finally perfect his glorious change upon all the Elect, and *carry them all up with him to the manſions provided for them in his Fathers houſe; from whence he*

ſends down fire to devour all their adverſaries, and the whole viſible frame of the creation, *caſting the Devil into the Lake of fire where the BEAST and FALSE PROPHET are, and ſhall be tormented for ever, day and night*, by vertue of the juſt *judgement of God, which then ſhall be revealed againſt the wicked*, when *the laſt JUDGEMENT ſhall be ſet, and there ſhall appeare a great white Throne, and one ſitting upon it, from whoſe face the heaven and the earth ſhall flee away, ſo that there ſhall be no more place found for them*, even, for that heaven and earth, wherein there had beene made a full *reſtitution of all things, in thoſe times of refreſhing from the preſence of the Lord*, during the reigne of the thouſand years.

Then the great and laſt univerſal day of judgement ſhall be brought forth, *when the dead, ſmall and great ſhall be made to ſtand up before God, and then the books will be opened, and another book will be opened, which is the book of life, and the dead ſhall be judged out of thoſe things that are written in the books. And the ſea ſhall give up the dead that are in it, and death and hell ſhall deliver up the dead that are in them: and they ſhall be judged every man according to their works.*

To be more particular in deſcribing the ſtate of things, as to the change which does reſpect the whole creature, during this thouſand years, will be needleſſe; conſidering that the general expreſſions are ſo clear and full, that it ſhall be a glorious, pure, incorrupt ſtate unto the whole creation, *which ſhall then keep a holy Sabbath and Reſt unto the Lord*, a ſeventh part of the time of the worlds continuance, *in which there ſhall be no ſowing of the field nor pruning of the vineyard*, nor exacting any labour from the creature, but what in voluntary ſervice it ſhall performe by way of homage and worſhip unto Chriſt, for the uſe of his Saints, during the thouſand years, who are yet in their corruptible natural body, expecting their great change. *Even ſo, come Lord Jeſus, Come quickly.*

FINIS.